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REPORT
SANSKRIT MANUSCRIPTS
RAJPUTANA CENTRAL INDIA
1904-5 & 1905-6

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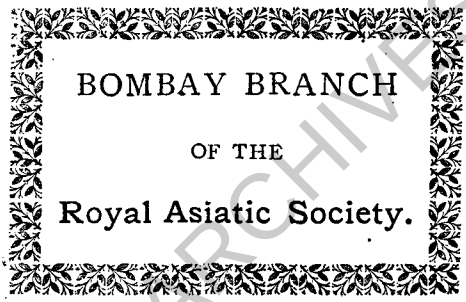

NATIONAL ARCHIVES OF INDIA

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NATIONAL ARCHIVES OF INDIA

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REPORT

OF A

SECOND TOUR

IN

SEARCH OF SANSKRIT MANUSCRIPTS

MADE IN

RAJPUTANA AND CENTRAL INDIA

IN

1904-5 AND 1905-6.

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BY

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No. 72 of 1906-07.

Elphinstone College, Bombay,
20th February 1907.

To

THE DIRECTOR OF PUBLIC INSTRUCTION,
Poona.

SIR,

I have the honour to submit the following report of the tours I made through Central India and Rajputana in the beginning of 1905 and that of 1906 in accordance with the Resolutions of Government, Nos. 2321 and 660 in the Educational Department, dated the 14th December 1904 and 12th April 1905, respectively.

2. A copy of the first resolution reached me during the Christmas holidays of 1904, but it was February before I could be relieved of my duties at College. So I started on my tour in February soon after I was relieved.

3. The place I was most anxious to visit first for several reasons was Jaisalmer. It lies in the midst of a sandy desert, ninety miles from the nearest railway station, a journey usually done on camel back. Dr. Bühler, who had visited the place in January 1874, had remarked about "the tedious journey and the not less tedious stay in this country of sand, bad water, and guinea-worms," and the Resident of the Western Rajputana States, too, whom I had seen in January 1904, had spoken to me of the very tedious and troublesome nature of the journey. Dr. Bühler, I was told, did not stay much over a week there.* The principal Jaina bhandar (library attached to a Jaina temple) at the place was one far-famed for its manuscripts. The promise given by the persons in charge of it to open it for my inspection of the manuscripts should, it was advisable, be availed of at the earliest opportunity, for fear they might change their mind. And unfortunately the detailed account of his tour through Rajputana, which Dr. Bühler had intended giving to the world during 1880-81, seemed to have been lost altogether, not having been published up to the time of his death in 1898. "I have prepared," he wrote in his report of 8th June 1880, "a detailed report on my tour in Rajputânâ during the winter of 1873-74, together with notices of the more important books which I bought then," and he added that he trusted he would be able to print it during that year. But the list in tabular form of the manuscripts purchased and the copies made during 1873-74, published along with Dr. Kielhorn's Report for 1880-81, is

* His letter to the Editor, *Indian Antiquary*, about the famous bhandar there, when he and Dr. Jacobi had already worked therein for six days, is dated 29th January 1874, from Jesalmer (Vol. III, pp. 89-90). His letter presented by Weber to the Berlin Academy is dated 14th February from Bikanir (*Indian Antiquary*, IV, p. 81). The tedious journey from Jaisalmer to Bikanir must have taken some days, and he might have been in Bikanir for a few days before he wrote the latter letter.

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all that has appeared of the detailed report that was thus stated to have been actually prepared. For these reasons a visit to Jaisalmer and an examination of the manuscripts in the chief bhandar there I regarded as the most difficult, urgent and important part of the work I had been deputed to do. That being done, the rest, I felt, would be attended with comparatively much less difficulty.

4. But, as stated in paragraph 11 of the report of my preliminary tour, dated 9th April 1904, the Resident, Western Rajputana States, had asked me to give him a fortnight's previous intimation to allow of proper transport arrangements being made for me. * I could give the intimation only when I was free to start on my tour and did so. The interval between the date of the intimation and that of starting for Jaisalmer I utilised in visiting Indore and Ujjain. The latter place was just then free from plague. It had been affected with plague both at the beginning and at the end of my preliminary tour. And when once a place has had the plague, especially one like Ujjain, there is no knowing when it would be visited by the epidemic again. So the earliest possible opportunity of visiting it had to be taken, and there was also some little work left to be done at Indore.

5. Between the date of my getting the first Government resolution and the date of my being relieved of my duties at College I looked about for an assistant or assistants, whom I was allowed to engage. As stated in my letter, No. 31 of 12th July 1904, I had hopes of being able to engage Shastri Ramchandra Dinanath†, whose knowledge of Jaina literature is so extensive and who has had such a long experience of manuscripts work with Drs. Bühler, Kielhorn, Peterson and Bhandarkar. But on account of a domestic difficulty he had to decline, and I could not get any other Shastri from this part of the country to accompany me. At last I was told of a Pandit in Rajputana who was once keeper of a state collection of manuscripts and had made a catalogue of it as well. From his certificates and from his having done practical work in connection with manuscripts I thought he would do very well and so I engaged him. I afterwards discovered that he shared to the full the carelessness and want of accuracy in respect of such work as he had to do, so frequently complained of by scholars engaged in the work of the search for Sanskrit Mss. In addition to that, however, he was not very sound in his Sanskrit spelling though he had studied Sanskrit grammar. He had also the general characteristic of Pandits from his part of the country of being unable to distinguish between the palatal, lingual and dental sibilants. But such as he was, I had to make the best use I could of him.

6. Having thus engaged him just when I was about to start I could not act on the suggestion of Dr. Kielhorn, referred to in paragraph 3 of my previous report,‡ and send him on before me to do

* This long notice even, by-the-bye, I found to my annoyance and discomfort to have been insufficient on my return journey. The transport arrangements on that occasion were far from satisfactory.

† The Shastri, I learnt the other day, died three or four months ago (29th June 1907).

‡ In paragraphs 3 and 5 of that report "Dr. Bühler" is a mistake for "Dr. Kielhorn."

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preliminary work. I set him to do that sort of preliminary work after I finished my first tour towards the end of April 1905.

7. At Indore I examined four new collections, to which I could not get access on the former occasion. Of only one there was the usual worthless list and the collection consisted mostly of printed books. One was not well looked after and was very poor. A third one was small but good, and the fourth was an important one.

8. Some of the more important manuscripts I came across were those of—

Vilomasaṃhitâ (Vâj.).

Sâmavidhânabhâshya by Sâyaṇa.

Ṛishabhagâna.

Prâtiśâkhyadîpikâ (rules relating to *svara* and *saṃskâra* in the Veda) by Sadâśiva Agnihotrin. In a Ms. found in another collection the authorship was attributed to a son of this author.

Kâtyâyana-śrauta-sûtra-bhâshya by Kâśînâtha Dîkshita.

Kâtyâyana-sûtra-paddhati by Miśra Vaidyanâtha.

Apatnîkâdhâna by Govinda Dîkshita.

Âhitâgner Dâhanirṇaya by Bhaṭṭa Râma.

Ratnagumpha—Agnihotra-prâyaśchittas.

Yajñadîpikâ-vivarṇa by Bhâskara.

Varṇaratna-dîpikâśikshâ by Amareśa.

S'sâddha-chhâgabhâshya. There is a commentary on Kâtyâyana's Snâna-sûtra by Yâjñika Chakrachûḍâmaṇi Chhâga.

Yajurvidhâna (Mâdhy.).

Sûktânukramaṇikâ by Jagannâtha.

Agnihotra-prayoga-rakshâmaṇi by Râmachandra Dîkshita, son of Bharadvâja Ananta Somayâjin.

Vâjapeyapaddhati by Râmakṛishṇa *alias* Nânâbhâî, son of Dâmodara Tripâṭhin.

Yajña-tantra-sudhânidhi—Udgâtṛi-prakaraṇa.

Âśvalâyana-śrautasûtravṛitti by Devatrâta.

Durûhaśikshâ by Appaya Dîkshita.

Khâdiragṛihyasûtra with Rudraskandâchârya's commentary.

Taṇḍâlakshaṇasûtra (Sâmav.).

Kalpânupadasûtra (do.)

Pañchavidhasûtra.

Drâhyâyaṇa-śrauta-sûtrîya Audgâtrasomasûtra.

Commentary on the Vedâṅga Jyotisha by Śesha.

Tristhalîsetu—Gayâprakaraṇa by Râmabhaṭṭa Âkûta.

Lalitâstavaratna by S'aṃkarâchâryasvâmin.

Râmâyaṇasârasaṃgraha by Śrînivâsâchârya.

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Chaturvarga-chintâmaṇi–Pariśesha-khaṇḍa—Ishṭâpûrtadharmanirûpaṇa and Sarvadevatâpratishṭhâ-karmapaddhati (Pratishṭhâ—Hemádri).

Parvanirṇaya by Gaṇapati Râvala.

Pratishṭhollâsa by Śivaprasâda.

Kâlamâdhavakârikâ-vyâkhyâna by Vaijanâtha-bhaṭṭa-sûri.

Prâyaśchittenduśekhara by Kâśînâtha.

Smṛiti-darpaṇa by Sarasvatî-tîrtha. Date of Ms. S'aka 1444 (Chitrabhânu).

Dattakakrama-Saṃgraha by S'rîkṛishṇa Tarkâlaṃkâra-bhaṭṭâchârya.

Śuddhipadapûrvaka-chandrikâ (S'uddhi-chandrikâ) by Vinâyaka (*alias* Nanda Paṇḍita), son of Dharmâdhikârika Râmapaṇḍita.

Dharmaśâstra–sudhânidhi—Śrâddha-chandrikâ by Divâkarabhaṭṭa.

Saṃnyâsa-paddhati by Viśveśvara Sarasvatî.

Hiraṇyakeśîya Âgnimukha.

Hiraṇyakeśîya-Smârta-prayogaratna by Vaiśampâyana Maheśabhaṭṭa.

Parâśarasmṛiti-vivṛiti, Vidvanmanoharâ.

Smṛityarthasâra copied in Samvat 1454.

Nâmabandha-s'ataka by Bhavadeva paṇḍita. Laudatory stanzas in which the names of Upâyas, Yugas, etc., are interwoven.

Śivacharita by Haradatta.

Gâthâsaptaśatî with a commentary by Kulabâladeva.

Champûkâvya by Samarapuṅgava.

Mahâbhâshya-pradîpa-prakâśa by Nîlakaṇṭha Dîkshita, son of Nârâyaṇa Dîkshita and grandson of Achchâ Dîkshita, brother of Appaya Dîkshita.

Paribhâshenduśekharaṭîkâ Sarvamaṅgalâ.

Kâvyaprakâśaṭîkâ—Kâvya-dîpikâ.

Do. by Sâmbaśiva, son of Sûryanârâyaṇa Adhvarîndra and grandson of Dharma Dîkshita.

A commentary on Tattva-samâsa.

Mîmâṃsâ-kutûhala by Kamalâkara.

Copy of S'lokavârtika written in S'aka 1456 (Jaya.)

Nyâyasudhâ copied in Saṃ. 1683.

Nârâyaṇopanishadbhâshya by Sâyaṇa.

A few Vallabha tracts.

Śivabhaktirasâyana by Kâśînâtha.

Śivasûtra-vârtika by Varadarâja, who seems to have been called Kṛishṇadâsa also.*

* Mayâ Varadarâjena sâyâ (?) mohâpahârakaṃ S'rîkshemendrarâjanirṇîtaṃ (ta?) vyâkhyânâdhvânusâriṇâ kṛitinâ Kṛishṇadâsena vyañjitaṃ kṛipayâñjasâ.

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Brahmasûtrârthsaṃgraha by S'aṭhâri, probably the same as the teacher of Śivakopamuni, the author of Vedânta-sudhâ-rahasya (Hall's Contribution, p. 96).

S'ivasiddhântaśekhara by Kâśînâtha.

Copy of Saptapadârthîṭîkâ, Mitabhâshiṇî, written in S'aka 1500.

Anumânamaṇisâra.

Upamâna-saṃgraha by Pragalbha.

Sâbda-bodha-prakâśikâ by Râmakiśora.

Bṛihattarkaprakâśa—S'abdaparichchheda.

Anumiti-nirûpaṇa with a commentary, both by Râmanârâyaṇa.

(S'aivâgame S'iva-Shaṇmukhasaṃvâde) Ugraratha-S'ântikalpa-prayoga.

9. When I visited Ujjain in 1905 the *upanayana* (sacred-thread ceremony) and marriage seasons were in full swing. On that account there were a few collections I was not able to see then. So I paid a very short visit to the place again the next year. During the two visits I examined about fourteen collections. There were rough lists of four or five of them only. About six or seven of them seemed to be properly looked after by the owners. One contained some very old manuscripts but was in perfect disorder, the leaves of hardly a single manuscript being all together. The owner, a very old man, was for that very reason not very willing at first, from a sense of shame, to show me the manuscripts. Another collection had been at the mercy of rats and white ants. Of one bhandar in a Jaina *upâśraya* (a halting-place for Jaina itinerant priests) I was able only to see the list as the key was not forthcoming. But the manuscripts, to judge from the list, were very ordinary ones. Of another collection, which was famed to be a very rich one, a list was shown to me, and I noted down a number of manuscripts for examination. But only a very few of them were slyly brought to me at my lodgings. He who brought them has, I was told, been secretly selling most of the manuscripts, and a very small remnant, it is believed, of the original large collection has been left behind. Two of the collections examined contained some very old manuscripts.

10. During the course of my first visit I was told that lists of some of the collections at Ujjain had been made by order of the Gwalior Darbar the previous year, and, it was believed, they were meant for me. I tried through the Resident to get them before my second visit, but I got them only after my return to Bombay at the end of my second tour. Along with them were also received lists from Mandsaur and several other places of less note. Those from Ujjain are only two or three in number and none of them would have been of much use even if I had received them earlier.

11. The following works may be mentioned as being some of the more noteworthy :—

Heramboपanishad.

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Pañchîkaraṇopanishad.

Shaḍaṅgavyâkhyâ by Bhavadeva.

Commentary on Maṇḍalabrâhmaṇa by Sâyaṇa.

Ashṭâdhyâyîbrâhmaṇa-bhâshya by Sâyaṇa.

Many works of sacrificial literature.

Sarvânukramaṇikâparibhâshodâharaṇa.

Âpastambasûtra-vṛitti by Vishṇubhaṭṭa. In the colophon Chauṇḍapa is mentioned as the author.

Commentary, by Vinâyakabhaṭṭa Upâdhyâya, on Śaṃkara's Saṃkshepasâra (relating to vedochchâraṇa).

Châturjñâna.

Commentary on Baudh.-Kalpasûtra by Sâyaṇa (I. O.* p. 51a). In the introductory verses the Ms. I saw reads त्रयीमंत्रमयीकल्प and षित्तः in place of त्रयीजगत्रयीकल्प and षित्त of the I. O. Ms.

Âśvalâyana-Gṛihyasûtra-bhâshya by Devasvâmin Siddhânta(tin ?).

Baudh.-Svargadvâreshṭi-prayoga by Ḍhuṇḍhirâja.

Baudh.-Kapâlakârikâbhâvadîpikâ by Nârâyaṇa Jyotisha.

Sâdasyatattvadîpa by Vâsudeva Dvivedin, son of Śrîpati.

Agnihotrakarmamîmâṃsa.

Agnishṭomopodghâta by Draviḍa Râmachandra.

Baudh.-Bṛihaspatisavakârikâ by Govinda.

Kuṇḍamâlâ by Jagadîśa.

Commentaries on Mûlyâdhyâya by Bâlakṛishṇa, son of Viṭṭhala, and by Dîkshita Kâmadeva.

Commentaries on Âśv.-Śrautasûtra by Devatrâta and Siddhântin.

Baudh.-Chayanasûtra-vyâkhyâ (Mahâgnisarvasva) by Vâsudeva Dîkshita.

Baudh.-Śulvasûtra-dîpikâ by Dvârakânâtha Yajvan.

Baudh.-Śrautasarvasva (inc.) by Śesha Nârâyaṇa.

Taitt.-Svarasiddhânta-chandrikâ by Śrînivâsa.

Sâmasûtra-vṛitti (inc.).

Baudh.-Śrautasûtra.

Bhâradvâjasûtraparibhâshâ.

(Ṛigvedîya) Pauṇḍarîka-hautra-prayoga.

Hautrâloka by Śivarâma.

Âśvalâyanasûtrânusârî Prayoga by Vishṇugûḍhasvâmin.

Daśarâtra-prayoga by Vishṇugûḍhasvâmin.

Pâraskara-gṛihyasûtra-vivaraṇa by Râmakṛishṇa.

Commentary on Paraśurâma-kalpasûtra by Râmeśvara.

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* Eggeling's India Office Catalogue.

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Laghukârikâ by Vishṇuśarman.

Agnimukha (Satyâshâḍhî and Âpast.).

Bhâradvâja or Pariśesha-sûtra.

Pratijñâsûtra-bhâshya, Jyotsnâ.

(Yajuḥ-) Sâmpradâyika Châturmâsya-prayoga.

Snânasûtra-bhâshya by Yâjñika Chakrachûḍâmaṇi Chhâga.

Kâtyâyana-Śrautasûtra-bhâshya and (Yâj.) Śrâddhadîpikâ by Kâśîdîkshita.

Hautraprayoga by Nârâyaṇa *alias* Vyaṅkaṭeśa.

Kapâlakârikâ-bhâshya by Maudgalya Mayûreśvara, son of Purushottama and grandson of Gopâlopâdhyâya.

Darśapûrṇamâsapadârthadîpikâ by Kâṇva Sâmarâjabhaṭṭa, son of Narahari, grandson of Nârâyaṇabhaṭṭa and surnamed Veṇîrâja.

Kâtyâyanaśrautasûtrapaddhati by Padmanâbha.

Several manuals relating to Pauṇḍarîka.

Prayogadîpa by Devabhadra, son of Balabhadra.

Ishṭakâpûraṇa-bhâshya (Kât.) by Ananta.

Chayanapaddhati by Narahari of Utkaladeśa.

Âdhânâdichâturmâsyântaprayoga (Kâṇva).

Vishṇushaṭpadîstotravivaraṇa by Râmabhadra.

Gaṇapati-sahasranâma-vyâkhyâ by Nârâyaṇa. Date of Ms. [Śaka] 1636, Jaya.

Saṃskâra-ratnamâlâ-bhâshya by Gopînâtha.

Smṛiti-kaustubha—Râjadharma.

Dinakaroddyota—Vyavahâra.

Kâlanirṇayadîpikâ by Nṛisiṃha, composed in [Śaka] 1331, Virodhin.

Âchâraratna by Lakshmaṇabhaṭṭa.

Mâtṛigotranirṇaya by Laugâkshi.

Darśapûrṇamâsaprayogas by Govinda Śesha and Anantadeva.

Manusmṛitiṭîkâ, Manubhâvârtha-chandrikâ or-dîpikâ, by Râmachandra.

Anâlambukâyâḥ Karmakaraṇavichâra.

Dânabhâgavata by Varṇikuberânanda.

Dvyâmushyâyaṇa-dattakanirṇaya by Viśvanâtha.

Dattakakutûhala by Daivajña Purushottama Paṇḍita.

Padmapadminîprakâśa (Dharma)—an extract.

Śâstradîpa (Dharma).

Prayogasâra by Viśvanâtha.

Muhûrtamârtaṇḍa-ṭîkâ by Châturmâsyayâjin Anantadeva.

Saṃdhyâ-vivaraṇa by Râmâśrama.

Vidyâgopâlacharaṇârchanapaddhati by Chidânandanâtha *alias* Lakshmînâtha.

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Prâyaśchittachintâmaṇi (inc.).

Prâsâdapratishṭhâ by Mahâśarman.

Jñânadîpikâ (Prâyaśch.) by Śaṃkarâchârya.

Dâmodarapaddhati (Dh.)

Dânavâkyasamuchchaya by Yogîśvara 1*.

Rûpanârâyaṇîya by the king of kings, Udayasiṃha. Rûpanârâyaṇa seems to have been a *biruda* (title) of Udayasiṃha, as it was one of the many *birudas* of Pratâparudra Gajapati, in whose name the Pratâpamârtaṇḍa was composed. There are many princes of Mithilâ having alternative names ending in Nârâyaṇa, one of the alternative names being Rûpanârâyaṇa (Duff's *Chronology*, p. 305). There is a Ms. of the Rûpanârâyaṇîya in the Oxford Library of which the date given by Dr. Aufrecht is 1530 A. D. The *terminus ad quem* of the date of composition must, therefore, be 1530 A. D.

Gâyatrî-vivṛiti by Prabhûtâchârya.

Âchâra-dîpikâ by Nârâyaṇa, son of Dîkshita Govinda.

Pratâpamârtaṇḍa by Pratâparudra Gajapati, son of Purushottamadeva Gajapati, and adorned with such *birudas* as Rûpanârâyaṇa 2. One of the *birudas* is navakoṭikarṇâṭakakalavaragesvara. Hall seems to have had Kerala for Kala or to have misread Kala and he did not know what to make of varaga (Contribution, p. 174). Kalavaraga is, I believe, Kulbarga.

Dânapradîpa by Bhaṭṭa Mâdhava. King Râghava of Karaṇa in Gujarat had invited the author's ancestor, Vâsudeva, an Audîchya of Ṭolakîya jâti from Dadhivâhana. The line of Vâsudeva's descendants was: Narasiṃha, Dîdha, Râma, Vishṇuśarman, Bhaṭṭa Mâdhava.

Gṛihyapradîpakabhâshya by Nârâyaṇa Dvivedin, son of Śrîkṛishṇaji and grandson of Śrîpati.

Smârtollâsa by Sivaprasâda Pâṭhaka, son of Nimbâjî and living in Pushkarapura. Composed in Śaka 1610 or 1690 (*Khagonṛipati*). There is a Pratishṭhollâsa by the same author noticed above (p. 4) and a Śrautollâsa in Kielhorn's Catalogue of Manuscripts in the Central Provinces.

Dharmaśâstrasudhânidhi (see p. 4)—Prâyaśchittamuktâvalî by Divâkara, son of Bhâradvâja Mahâdeva Bhaṭṭa.

Saṃskâraganapati, kâṇḍas I and II, and Śrâddha-gaṇapati.

Kâṇvakaṇṭhâbharaṇa—Aupâsanavidhi by Vâjasaneyin Anantabhaṭṭa.

Parvanirṇaya by Gaṅgâdhara, son of Pâṭhaka Śrîrâmachandra and grandson of Hariśaṃkara.

Rudrakalpadruma by Anantadeva, son of Uddhava.

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*This and similar figures refer to the numbers of the extracts in App. II.

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Svânubhûtinâṭaka by Paṇḍita Ananta, son of Tryambaka Paṇḍita. Date of Ms. Saṃvat 1705.

Gadyâravinda-vaijayantî by Gopînâtha, son of Veṇî-paṇḍita and grandson of Dharmâdhikârin Nanda-paṇḍita.

Bhâvavilâsa by Rudrakavi.

Viśveśalaharî by Khaṇḍarâja.

Hitopadeśaṭîkâ by Gokulachandra.

Hanumannâṭakaṭîkâ by Râghavendra, composed in the year (era not mentioned) 1530.

Vṛitta-muktâvali by Mallâri.

Kâvyaprakâśadîpikâ.

Kâvyaprakâśaṭîkâ, Kâvyâdarśavivekinî, by Re (or Pe)hladeva, son of Padmanâbha and grandson of Nṛisiṃha. The Ms. is very old.

Kâvyaprakâśaṭîkâ by Sarasvatîtîrtha (or Narahari).

Chhandaḥkaustubha by Vidyâvibhûshaṇa.*

» Chhandaḥkaustubha by Râdhâ-Dâmodara, with a commentary by Vidyâvibhûshaṇa.*

Mîmâṃsârthapradîpa by Kâṇva Śaṃkara Śukla.

Aṅgatvanirukti (Mîm.) by Murâri.

Mayûkhamâlikâ by Somanâtha.

Mimâṃsârtha-prakâśa by Keśava, son of Ananta and grandson of Keśava.

(Sureśvara-)Vârttikasâra, also called Vedântopanishad (Burn. Tanj. p. 95a).

Mahâvâkyavivaraṇa, Antarnishṭhâshṭaka and Pañchadaśopanishad-rahasya by Râmachandra.

Nandikeśvara-kârikâvivaraṇa.

Kaivalyopanishaddîpikâ by Vidyâraṇya.

Commentaries on Vâkyasûdha by Brahmânandabhâratî and Śaṃkara.

Laghuvâkyavṛittiṭîkâ.

Vivekasâraṭîkâ, Vedântavallabhâ, by Lakshmî-Râma Dvivedin.

Pâkhaṇḍamukhamardanachapeṭikâ by Vijayarâmâchârya.

Bhagavadbhakti-vilâsa by Gopâlabhaṭṭa.

Adhikârasaṃgraha by Venkaṭanâthârya with a commentary, Bhâva-prakâśinî, by Śrînivâsa.

Viśishṭâdvaita-râddhânta by Śrînivâsadâsa.

Bhikshugîtâ. Consists of two leaves only and begins: Dvija uvâcha | Nâyaṃ jano me sukhaduḥkhahetuḥ.

Siddhasiddhântapaddhati by Gorakshanâtha.

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* These were seen in two different places on two different days. The names have been given as taken down in my notes. See pp. 45 and 57 also.

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Ashṭâṅga-ṭîkâ by Aruṇadatta.

Simhasudhânidhi (med.) by the king of kings, Devîsimha, of Bundelakhaṇḍa, son of Bhâratashâha and of the family of Kâs'îrâja[3].

Yogapayonidhi (med.) by Maheśabhaṭṭa.

Śârṅgadhara-saṃhitâ with a commentary by Kâs'înâtha Vaidya.

Sudarśanasaṃhitâyâṃ Pârvatîs'varasaṃvâde Ugrâstravichâra.

Yauvanollâsa by Umânandanâtha.

Mṛityulâṅgalavidhi (Mantra).

Ratnadîpikâ by Chaṇḍes'vara.

Nartananirṇaya by Puṇḍarîka Viṭṭhala of Karṇâṭaka. At the end the author mentions Râgachandrodaya as his work.

12. After finishing what work I could get at Ujjain on the first occasion I left for Jaisalmer. In the previous August (1904) the state Dewan had written to me to say that the Śvetâmbara Jaina Conference proposed cataloguing the Jaina Bhandars in Jaisalmer in a tabular form, of which he enclosed a copy, and to ask me if I had any suggestions to make. Assuming that the Conference would publish the catalogues made for them, I suggested the addition of such extracts from the beginning and the end and even from the body of the works as would contain historical information. But the project of cataloguing fell through at the time on account of differences of opinion between the representatives of the Conference and the members of the Jaina community in Jaisalmer. On my going to Jaisalmer, however, I found that an agreement had been arrived at and that a manuscript list, in tabular form (without the suggested extracts), of most of the manuscripts in the principal bhandar had already been made, but that further work had again been stopped on account of some fresh disagreement.

13. Within an hour after my arrival at Jaisalmer I set to work. I saw the Dewan and he immediately sent for a Paṇḍit with a taste for reading and study, who, in previous years, when more liberal counsels prevailed, had easy access even to the closely guarded great bhandar and could even borrow manuscripts therefrom. He knew well what collections of Mss. there were in the place. On coming he made out the following list of these for me :—

1. The *baḍâ* (big) Bhandar of the Jainas underneath the Śambhavanâtha temple (in a dark underground cellar).
2. The Bhandar belonging to the Âchâryagachchha (sect).
3. The Bhandar in the big Upâśraya of the Kharataragachchha.
4. The collection in the house of Thirusâha.
5. The Bhandar in the Upâśraya of the Tapâgachchha.
6. The Bhandar in the Upâśraya of the Loṅkâgachchha.
7. The collection belonging to the Taloṭîke Vyâsas.
8. The state Bhandar in the Akshayavilâsa Palace.
9. The collection belonging to Yati Ḍungarsiṃghji.

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10. The collection belonging to Vastapâla Purohita.

14. Here for the sake of comparison it would be interesting to note the following account of Jaina libraries in Pâṭaṇ given by Dr. Bhandarkar in his report for 1883-84 (p. 1): "Each *Gachchha* or sect of the Jainas residing in a city possesses a halting place called Upâśraya for their itinerant priests, and each of these Upâśrayas is provided with a more or less extensive library. This library is the property of the *Gachchha* and is in the charge of the prominent lay-members of the sect. When, however, a priest makes an Upâśraya his permanent residence, the library is always in his charge and practically he is its owner."

15. The Upâśrayas and the libraries attached to them are often named after the street or ward in which they are situated. But Jaisalmer is a small city and has not got many streets or wards and it will be seen that in the above list the Upâśrayas are named after the Gachchhas. No Jaina priest* permanently resides at present in the Sambhavanâtha temple. But some years ago such a one was practically the owner of the library underneath it, and, being a great friend of the Pandit, who drew up the above list, allowed him free access to the library. At present the Bhandar is entirely in the charge of the Panches (or trustees). In the case of such Bhandars at Jaisalmer and elsewhere I generally found that each Panch (or individual trustee) put on his own padlock and kept his key, so that the Bhandars could not be opened unless all the keys were brought together. Under these circumstances it would happen that a Bhandar could not be opened even if there should be a single dissentient Panch against that being done, unless his padlock were to be forced open. This very nearly happened to me twice in connection with the big Jaisalmer Bhandar. It was not because any of the Panches had any objection to my, or rather Government work, as they called it, being proceeded with, but because one of them was strongly against the continuation of the Conference work. The Pandit deputed by the Conference to do the cataloguing had offered to help me and I had accepted his offer, but the particular Panch objected to his presence, while the others were strongly in his favour. On such occasions I was again and again reluctantly obliged to trouble the Dewan. He, however, in spite of domestic trouble and affliction and pressure of his regular official work, very readily rendered all the help he could on these special occasions, as well as generally with regard to the whole of my work throughout my stay in Jaisalmer. During

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* The term by which such priests are generally called is Jati or, its Sanskrit form, Yati. Yati primarily signifies one who lives a life of detachment from the world. But not a few of the present Jatis lead a life of the world, having wives and children and practising usury. Only the sacrament of marriage they do not go through. Enlightened Jaina laymen have consequently begun to make a distinction between such Jatis or Yatis and those who do live a life of detachment. The latter they distinguish by the term Sâdhus. The regard shown for both cannot be the same, though those of the former class still command more or less influence.

Another fact may be mentioned here. Some of the Jaina Yatis, I found, were Vaishṇavas or Worshippers of Vishṇu. It has been noted that in Eastern Hindustan the Jainas are popularly divided into Vaishṇavas and non-Vaishṇavas (Ind. Ant. XVI, p. 164).

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the last few days of my stay he had to go to Jodhpore to see the Resident. But even then the Mahomedan gentleman who acted for him, Mr. M. Niyazali, did me the same willing service. The Dewan knew the men he had to deal with and before he wrote to me to say that I could be allowed to see the big Bhandar he had taken the precaution to get a joint agreement to that effect signed by all the Panches.

16. A few days before my arrival at Jaisalmer there had gone there on leave a gentleman who was a native of the place but a servant of the Karachi Municipality. It was represented to me that his influence was likely to be of much use to me in my work at the place. But the period of his leave was very nearly over and he was to leave soon. The Collector of Karachi, however, at my request granted him, as president of the Municipality, a few days' extension of his period of leave. So he, the Jaina Conference Pandit, and the other local Pandit mentioned above continually helped me in various ways. Hardly any one of the servants of the State knew where the State collection of Mss. was or whether there was any State collection at all. But the last of the three Pandits just referred to was sure that there was one and it was ultimately discovered in a wooden box that had not been opened for years. Of course the collection is not a very big one, nor very valuable from a literary point of view, as containing any rare manuscripts. There was one Bhandar I was allowed to see which had last been opened for the inspection of Dr. Bühler more than thirty years ago and had remained locked up ever since.

17. The first of the Bhandars in the above list Dr. Bühler in his Abstract Report for 1873-74 (Gough's Records, p. 117) speaks of as being under the temple of Parisnath. But it is really underneath the temple of Śambhavanâtha, the two temples being so built as to touch one another and to appear to be but two parts of one temple. The Śambhavanâtha temple was built in Samvat 1494 or A. D. 1438, while Vairisimha was on the throne, as appears from an inscription in the temple. Of this and other inscriptions which my Pandit and I came across in Jaisalmer I have given short accounts in an Appendix attached to this report. Unfortunately, not expecting that any such inscriptions would turn up in my way while I was engaged in search another kind, I had not provided myself with materials for taking impressions. Consequently I had the inscriptions read and copies taken by my Pandit and the others who helped me; and some of them had to be read under great difficulties. Most of the copies had to be made while I was engaged otherwise and were consequently not done under my supervision. There seem to have been a few slips made in them, but the short abstracts I have given are, I feel sure, correct.

18. It is unnecessary to say that I set to work with the big Bhandar first, the very next day after my arrival. In the absence of a list I should have been obliged to examine each and every manuscript in this collection. This would have been a work of some months. Dr. Bühler, however, in his abstract report for 1873-4 does say (Gough's Records, p. 118) that with the assistance of Dr. Jacobi he looked over every manuscript in the Bhandar, besides collating a portion of the

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Raghuvaṁśa and copying with their own hands the whole of Bilhaṇa's Vikramâṅkadevacharita. But I doubt whether he was shown all the manuscripts, which are nearly 2,200 in number. In fact the following account he gives of the Bhandar is very decisive on the point :—

"According to an old list, which was prepared about 90 years ago by a Yati, the *Bṛihajjñânakośa* contained then 422 different works. It is clear, however, from what I observed, that the list is made with great carelessness, and the number of books which existed at that time amounted to from 450 to 460. . . . . At present there is only a remnant of what was at one time a splendid collection. The Bhaṇḍâr still contains about 40 *pothis* or bundles of well-preserved palmyra MSS., a very great mass of loose and broken palmyra leaves, four or five small boxes full of paper MSS., and a few dozen bundles of paper leaves torn and disordered."*

There is, of course, as here stated, a very great mass of loose and broken palmyra leaves and also some bundles of paper leaves torn and disordered. But the library is decidedly far richer in complete manuscripts written both on palm and paper leaves. The explanation of why Dr Bühler did not see all the manuscripts lies very probably in the following fact recorded by him : – "The Panch of the Osval, to which the great Bhaṇḍâr belongs, is very tough, and requires frequent admonitions from the Rawal."† After showing a part of the collection the Panch might have represented that that was all or that all the rest was a mass of broken leaves.‡ The reason might have been a disinclination to lay open all the treasures or want of patience or both. It does require a great deal of patience to sit out day after day in doing unpaid-for work in which one is not interested, such as that of handing out manuscripts and watching their inspection by others. I must, therefore, consider myself as being laid under great obligations by the Jatis and other persons in Jaisalmer and elsewhere who helped me in this way. The constant fear of seeing them lose their patience has sometimes made me do my work a little less completely than I should have liked to do.

19. An ancient catalogue of the Bhandar of, now, more than 120 years ago has already been referred to in the above paragraph from Dr. Bühler's account. But on the morning of the day on which I was to commence work the Conference Pandit informed me that he had made a new list of most of the collection. A copy of it, he told me, had been sent to the Conference authorities at Jaipur and another was kept in the Bhandar. Accordingly the first day I examined the manuscripts that were to be still catalogued and borrowed the copy, lodged in the Bhandar, of the new list. After my work at the Bhandar that day was over I sat up until the small hours of the morning and went through the list and put down the numbers, names, &c., of a little over 200 manuscripts, certain particulars relating to which I wished to verify myself. Of Brahminical works the list gave no information

* Ind. Ant., IV, p. 82.

† Ind. Ant., III., p. 90.

‡ Even after my examination of the Bhandar I was told that there was a hollow pillar which contained many other Mss. not seen by me. The case cited by Peterson (Fourth Report, p. 2) of the closing up of a collection with a brick wall is worthy of note.

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beyond the mere numbers and the names and the fact that they belonged to another Darśana (*i. e.*, to the followers of another religion than the Jaina), the concern of the Conference being Jaina literature alone.

20. The inspection of the manuscripts had to be done under the continued supervision of two Jatis, one belonging to the Achârya and the other to the Kharatara Gachchha, who resided in the Upâśrayas of their own Gachchhas, and under the intermitted supervision of one or more of the Panches. For the convenience of the Jatis the work had to commence every day not earlier than about noon, and to make sure that it might commence at that hour I had to begin sending to them, from about half an hour before the time, messengers kindly placed at my disposal by the Dewan. The Jatis had, moreover, to cook and have their second meal before sunset, and so not very long after I had commenced my day's work they would begin coaxing me off and on to finish. But I always stuck on as long as I could. After I had gained a little of their confidence they kept outside the underground cellar a few things I wanted to have copied, and my Pandit and I worked at them before and after the usual working hours.

21. As regards the condition of the collection, the mass of loose and broken palmyra leaves and of torn and disordered paper-leaves, referred to above, show plainly enough that age and want of due care have done their work here also. To this result the very unwieldy length of some of the palm-leaf manuscripts must have contributed not a little. Each palm-leaf manuscript (containing one work or more), tied up between its wooden boards, is again tied up in a cloth bag and a number of such bags are rolled up in a thick piece of cloth and the bundle again tied with a string. These bundles, however, are not arranged in order, as they differ in length, and are stowed away in stone cases suited to their lengths. Each bag had a number on it. But in the case of a good many there were two numbers, one the old one left unscored out and the other the new number given by the Conference Pandit. Hence there was some confusion, and some of the manuscripts I wanted to examine did not appear to turn up. Probably the wrong or old numbers were read out to me in their case, whereas the numbers noted down by me were the new ones. Amongst those that did not turn up there were some of which I wanted only to verify the dates, because they were so old. Dr. Bühler mentions a manuscript of Samvat 1160 as the oldest manuscript he saw in the Bhandar (Gough, p. 117). But according to the new list there are at least seven older than that, the dates being Samvat 924, 1005, 1120, 1127, 1139, 1144 and 1155. Of these I verified the dates 1127 and 1139. Of two the dates in the list escaped me when I went through the list, and I did not note the manuscripts down for inspection. Two did not turn up and of one, that bearing the date Samvat 924, a Ms. of Daśavaikâlika with Haribhadra's commentary, I could not easily find the date.

22. Among the notable manuscripts, I saw one of Vastupâlaprasasti (a poem in praise of Vastupâla) by Jayasimha Kavi. It begins with an account of the Chaulukya Vaṁśa (dynasty of the Chau-

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lukyas) from Mûlarâja I. Mûlarâja is spoken of as having subdued Kachchhapa (*cf.* Sukṛitasaṃkîrtana, II. 6) and been rendered glorious during the strife with Sindhurâja (probably of Mâlava) and being served by kings of the Dekkan of thirty-six royal families. On Bhîmadeva's accession Śrî (royal dignity personified) is represented to have given up her embrace of king Bhoja, speech to have forsaken his mouth and the sword his hand. Jayasiṃha Siddharâja's horses are mentioned as having thrown up dust on to the face of the woman in the shape of the fame of the Mâlava king (*cf.* Sukṛ. II. 34). Kumârapâla is stated to have supported the Jaina religion, put Arṇorâja (of Sâmbhar) into a fright, to have seized Kuṅkaṇa (*cf.* Sukṛ. II. 41-3 and Kîrtik. II. 47-8) and glorified the Destroyer of Smara (the god Śiva who burnt up the god of love with fire). The last probably alludes to the rebuilding of Somnath. Bhîmadeva II. laid on the Chaulukya Lâvaṇyaprasâda the duty of raising up his glory. The latter's son, Vîradhavala, asked Bhîmadeva to recommend to him a minister. Bhîmadeva recommended Vastupâla and Tejaḥpâla, who held under him the office of Srîkaraṇa (probably that of chief secretaryship) and transferred their services to Vîradhavala (Sukṛ. III. 57, 59). In doing so he gave a genealogy of the two. It is the same as that given in Someśvara's Surathosava (Dr. Bhandarkar's Report for 1883-84, p. 21) and in Someśvara's Vastupâlaprasasti in Tejaḥpâla's temple on Mount Abu (Kîrtikaumudî, Appendix, pp. 1-10). At Kîrtik. III 51-2 it is stated that Lâvaṇyaprasâda thought of these two ministers himself. But the account given in Arisiṃha's Sukṛitasaṃkîrtana, Canto III, agrees pretty closely with the one given here. There Kumârapâla, "grandfather" (great-uncle) of Bhîmadeva II, appeared to the latter in a dream and advised him to take Lâvaṇyaprasâda as the supporter of his kingdom and make him lord of all (sarveśvara) and to crown Vîradhavala as heir-apparent. When Bhîmadeva the next morning made this proposal to the father and the son they agreed and the latter asked Bhîmadeva to recommend to him a mantrin (minister), which Bhîmadeva did in the manner stated in this praśasti (Bühler's Das Sukṛitasaṃkîrtana, pp. 42 –6). Of the ancestors of the two brothers, Soma, the Prasásti tells us, did honour amongst divinities only to Tîrthakṛid, amongst stores of learning only to the guru Haribhadra and amongst masters only to Siddheśa (Sukṛ. III. 50). Haribhadra may be the same as the author of Tattvaprabodha (about Samvat 1225) and the Haribhadra mentioned in verse 70 of Someśvara's praśasti, and Siddheśa is of course Jayasiṃha Siddharâja. When Vîradhavala marched against the Mâravas (Marvad princes) Vastupâla forded the sea of the forces of the Yadu Siṃhaṇa.[4] He built the Indramaṇḍapa in front of Nâbheya, which is the ornament of Śatruṃjaya. Many other similar works of his are referred to, such as the building of big lakes on a ledge of Śatruṃjaya and in Pâdaliptanagarî and Arkaṭâlitakagrâma and of temples on the Ujjayanta mountain, restoration of the temple of the Lord of Stambhana, in which there were idols of Nâbheya and Neminâtha not fashioned by hands. Once Tejaḥpâla informed his elder brother of a Kâvya (verses) recited by Súri Jayasiṃha (*i.e.*, the author of the praśasti himself) to him when on one occasion he visited

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Bhrigupura (Broach) to do honour to Suvrata. In that Kâvya the poet prayed for 25 golden staffs (Kalyânadaṇḍa), in place of bamboo ones, for the temple of Suvrata. These Vastupâla granted and for the gift Vastupâla and Tejahpâla are glorified in the rest of the praśasti. The production of the whole poem is due to that gift. In the last verse Jayasimha gives his own name and speaks of himself as a bee devoted to the lotuses of the feet of Suvrata.

23. Another noteworthy manuscript was that of the play Hammîramadamardana (humbling of the pride of Hammîra) by Jayasimha, tied up between the same wooden boards as the above. The name of the work occurred in the old list shown to Dr. Bühler, but he did not find the manuscript itself. The late Mr. N. J. Kirtane, who chanced upon a manuscript of Hammîrakâvya by Nayachandrasûri and edited the work, took it to be the same work as that mentioned in the list. But now that the manuscript has been recovered it is evident that the two are not the same. Nayachandrasûri's work is a Kâvya (poem) in glorification of Hammîra. The present work is a quasi-historical* play, the subject of which is the humbling of the pride of another Hammîra. The details given about the author, in the introduction, are as follows :—

There was formerly in Bhrigunagarî a Sûri (Jaina teacher) by name Vîrasûri, devoted to the feet of Suvrata. He had as pupil a poet named Jayasimha who was Agastya to (who dried up) the sea of the intellects of rival poets and whose feet were resorted to by hundreds of Sitâmbara (Śvetâmbara Jaina) ascetics. He composed the play, which was the fame incarnate of Vîradhavala, who wss the Kalpataru (wishing-tree) in the forest of the Chulukya race. The play was filled to the full with the nine rasas (sentiments).

At the end the play is dedicated to Vastupâla and there is an identical stanza† in both the above praśasti and this play [5].

24. From these details it is possible to identify the author of the play with that of the praśasti noticed above. The date at the end of the manuscript is Samvat 1286 which may be the date of even the composition of the play [5]. I have got a copy made and myself compared a large portion of it with the original. But the reading of the manuscript has been no easy matter. The work not being all in verse like a Kâvya, metre has been of very little use in that respect. Further, most of the prose is Prakrit and that increases the difficulty. To add to all this, though the leaves of the manuscript are perfectly well preserved, at least half a dozen leaves are rendered altogether illegible, through the ink having faded in some cases and through the leaves being thoroughly blackened by the rubbing of the ink in others.

25. A short abstract of the play would not be uninteresting. The play is represented as being acted on the occasion of the Bhîmeś-

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* It is very difficult to say what particles of truth there are in the play.

† Matikalpalatâ yasya manasthânakaropitâ | phalaṃ Gurjarabhûpânâṃ saṃkalpitamakalpayat ||.

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vara fair at Stambhatîrtha, which is the kuṇḍala (an ear ornament) on the right side of the face of the river Mahî. Jayantasiṃha, the lion who sports in the forest of the family of Vastupâla—of course Vastupâla's son (Kîrtik. App. p. 6)—has commanded the performance of a play full of the nine rasas (sentiments) for the delectation of people who had been nauseated by witnessing the performance, by actors from all parts, of the prakaraṇas (plays) made up of Bhayânaka (sentiment of terror) alone; and the present play is represented as being acted in pursuance of those commands. The Sûtradhâra (the principal manager) congratulates himself on the happy conjunction of circumstances on the occasion of the performance. The actors are excellent [6], Jayantasiṃha Sachiva (minister) is one of the spectators, Lord Vîradhavala (the hero) is the abode of valour and glory and the poet is Jayasiṃhasûri of wonderful faculty. After the introduction Vîradhavala and Tejaḥpâla are introduced on the stage engaged in conversation. The former heaps praises on Vastupâla and the latter on Vîradhavala. In the course of this, which is a sort of mutual adulation, Vîradhavala refers to the cleverness Vastupâla displayed on a previous occasion. The army of the Yadu king had marched from afar and put Śrîsiṃha, lord of Lâṭadeśa, in fear. The frightened lord of Mâlava too had weakened the power Śrîsiṃha derived from the help of a circle of friends by, I suppose, leaving him in the lurch. Under these circumstances, Vastupâla had by his cleverness succeeded in converting Śrîsiṃha, who had been made a foe before, into a friend of Vîradhavala [7]. Vîradhavala refers also to Vastupâla's foiling the attempt against him of Saṃgrâmasiṃha (also elsewhere named Śaṅkha), who was son of Sindhurâja and nephew (brother's son) of Siṃha, the lord of Lâṭadeśa. On that occasion Saṃgrâmasiṃha remembering his paternal enmity had drawn with him the commanders of Siṃhaṇa and was following the footsteps of Vîradhavala, while Vîradhavala was engaged in chastising the Maru (Marwad) kings. Then the present situation is referred to. King Simhaṇa has marched against him, having absorbed in the sea of his forces numerous kings. He has been set on to do so by the son of Sindhurâja, whose former hostility has been rekindled by the discomfiture caused by Vastupâla. On another side the Turashka warrior has marched against Vîradhavala, shaking the earth with his vast army. On another side yet the king of Mâlava has begun to march against him, burning hosts of enemies [8]. Out of this situation in which he is thus pressed on all sides he trusts to Vastupâla's intellect alone, he says, to see him safe. Vastupâla then enters. He praises the energy and diligence in the king's affairs shown by Lâvaṇyasiṃha, son of Tejaḥpâla. Lâvaṇyasiṃha, he says, has sent out secret spies who have alreday won the confidence of the Sâṃdhivigrahikas (ministers of peace and war) of the hostile kings. He further states that the spies serving as the only eyes to the hostile kings, the kings have become puppets to be managed by strings. There is further mutual adulation, in the course of which Tejaḥpâla refers to the valour displayed by Vîradhavala during the fight at Pañchagrâma. Then Vîradhavala announces his intention of marching against Hammîravîra at least, since the other hundreds of hostile kings were being quieted by the

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minister by the exercise of his intellect alone.[9] Vastupâla consents, but advises him against pursuing a fleeing enemy for reasons based on prudence. Then he tells him to start at once and ally himself with the lords of Maru before they have joined the Mlechchha Chakravartin who is close at hand. And thus, he adds, the Mlechchha Chakravartin too would be foiled simply by his intellect being overpowered by the fear due to Vîradhavala being so close. So saying he whispers something into the ears of his brother Tejaḥpâla[10], probably to say that even here he has so arranged it that Vîradhavala would meet with success without the shedding of blood. By this time it is midday and the first act closes here. A long interlude follows in which Lâvaṇyasiṃha (son of Tejaḥpâla) enters on the stage. It is nearly evening then and he revels in a description of the evening scene. After he has done he turns to the present situation. On account of Vastupâla expediting the march, the kings of Marudeśa, into whose provinces the Mlechchha king's forces are marching at their will, entertaining hopes and fears, have at once allied themselves with Vîradhavala. The names of the kings are Somasiṃha, Udayasiṃha and Dhârâvarsha. So also has Bhîmasiṃha, the jewel in the parted hair of Surâshṭrâ, (province of Sorath personified as a woman), hastened to gather, as it were, the ripe fruit of the tree of the love of Vîradhavala, the son of Madanadevî. Then Lâvaṇyasiṃha alludes to the success that Vastupâla's plans are meeting with. The kings of Mahîtaṭa and Lâṭadeśa, Vikramâditya and Sahajapâla, had before formed a coalition and seceded when Vîradhavala was pressed by the Yadu king. But there is now a split between them and each is vying with the other in trying to gain the heart of Vîradhavala, and, the big rivers having joined the ocean of Vîradhavala's forces, the rivulets also are doing the same.[11]

Lâvaṇyasiṃha expresses surprise that the two spies he had sent to put a stop to the march of the king of the Dekkan and the Mâlava king have not yet returned. Just then enters one of them, Nipuṇaka. Here a whole leaf has become almost wholly illegible. Passing over the leaf, we find Nipuṇaka in the midst of his explanation to Lâvaṇyasiṃha of the stratagem by which he and the other spy, Suvega, managed to take in Siṃhaṇa. Nipuṇaka had given Siṃhaṇa to understand that the forces of Hammîra were laying waste the environs of the Gûrjara land and that Vîradhavala had gone against them by forced marches. Siṃhaṇa thought that a fitting opportunity to attack Gujarat. Nipuṇaka says that he persuaded him of the advisability of desisting for the present and attacking Vîradhavala when he had exhausted himself against Hammîra and of staying for the present where he was, *i.e.*, at the head of the roads leading to the Gurjara and Mâlava deśas. Siṃhaṇa accordingly, he adds, had begun enjoying himself on the bank of the Tâpî or Tapanatanayâ. Next he reports how he and Suvega brought about a separation between Siṃhaṇa and Saṃgrâmasiṃha. He had previously got a horse marked with the name of king Devapâla presented to Saṃgrâmasiṃha. Suvega then allowed himself to be caught with a letter on his person looking at first like blank paper but disclosing the written letters on exposure to the sun. The letter purported to be from Devapâladeva to his Maṇḍaleśvara

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(tributary chief), Samgrâmasimha, asking him to accept the jewel of a horse he had sent him, and commanding him not to move from his camp until by a sudden unexpected march he (Devapâla) had engaged in battle "this king" who was entering the Gûrjara land It purported to further advise him that he should then make of his sword a boat to cross over to the other side of the ocean of the enmity caused by the killing of his father.[12] Then Nipuṇaka, who was fully in the confidence of Simhaṇadeva, was asked to ascertain the truth about the horse. He went outside and had Samgrâmasimha informed that Simhaṇadeva was wroth against him. He then came back to Simhaṇadeva and informed him that the horse was marked with the name of the king of Mâlava. (Devapâla is thus shown to have been the name of the Mâlava king.) Samgrâmasimha fled away through fear. And Simhaṇa, says Nipuṇaka, has now marched against Mâlava and Devapâla has advanced to meet him. Then both Nipuṇaka and Lâvaṇyasimha start to inform Vîradhavala and the interlude ends.

In the second act Vastupâla enters on the stage. He indulges in a long description of the moonlight night. He rejoices to have learnt (from Suvega) of the split between Simhaṇa and Samgrâ nasimha and thinks that the former would be powerless to destroy without a guide belonging to that part of the country, which the latter was. Then he praises Samgrâmasimha very highly, refers to a previous victory of his over the army of Simhaṇa, by which he put into shade the *vismayarasa* (sentiment of wonder or astonishment) which had previously been witnessed on the Revâ (Narmadâ) when Râvaṇa's pride was checked by Arjuna (Kârtavîrya); and adds that with presents and sweet words he is seeking an alliance[13]. Just then word is brought in that Samgrâmasimha has marched in great haste against Stambhatîrtha. Vastupâla, incensed at this treachery, at once sends for the officer (Bhuvanaka) who has come to treat with him on behalf of Samgrâmasimha, and forces under Sûrapâla and others are at once prepared to march for the relief of the place. Bhuvanaka comes in, sees the preparations and hears Vastupâla threaten that he would make the sea red by its embrace of the Mahî dyed with blood. He wonders how the news of Samgrâmasimha's march has got abroad and, struck with amazement at the quickness of the preparations, denies the fact. He says that his master has marched to the Gûrjara camp to join Vîradhavala and allay the itching of the arms of the Turushkas and Turaṇas. Resolved that that would be the right course for his master to follow, he inwardly determines to send word secretly to him to do accordingly. "Whichever it be," says Vastupâla with a look full of meaning "you had better hasten your master" and discharges him. Then turning to Nipuṇaka* he learns that Nipuṇaka left Samgrâmasimha intent on crossing the great river Mahî. Vastupâla then makes up his mind to arrange for the protection of Dhavalaka and to march towards Stambhatîrtha.

In Act III Vîradhavala and Tejaḥpâla come on the stage. It is morning and Vîradhavala indulges in long descriptions of the morning

* Or Suvega? There is no stage direction except this "Nipuṇakam prati" to show that either is on the stage.

scene. Vîradhavala refers to the son of Sindhurâja having become his friend. He is waiting for news of Jayatala, the ornament on the forehead of the Medapâṭaprithivî (Mewad land), who had not joined him and against whom Hammîra has marched [14]. That very moment comes in the required news. The spy Kamalaka brings in word about the burning of the whole of Mewad by Hammîra's warriors. He gives a long and harrowing account of the sack. At last, he relates, dressed as a Turushka, he raised a cry "Run away, Vîradhavala is come". Then the Turushkas began to run away in all directions and the people pressed forward to see their saviour. In their midst Kamalaka dropped his assumed Turushka garb and told them that Vîradhavala was at the very heels of Hammîra's forces and the more eagerly the people pressed forward the more quickly ran away the enemy. Then remarks Vîradhavala that all his enemies except the Mlechchhas have been won over by the intellect of his minister. To this Tejaḥpâla replies that Vastupâla has laid plans for taking in Hammîra also in the same way.

After this there is an interlude in which two spies in Turushka dress are introduced, *viz.*, Kuvalayaka and Sîghraka, the two being brothers. The latter relates that by Tejaḥpâla's direction he had gone to the Khalîp, the lord of Bagdad and other provinces and sovereign over the whole race of the Mlechchhas, representing himself to be a messenger of king Khapparakhâna. He told the Khalîpa that Milachchhîkâra through arrogance did not obey even the Khalîpa's orders. The Khalîpa put into his hands an order directing Khapparakhâna that Mîlachchhîkâra should be put into chains and sent to the Khalîpa. The order was taken to Khapparakhâna. He turned against Mîlachchhîkâra. In the meanwhile Sîghraka secretly informed Mîlachchhîkâra's son of the steps that were being taken against his father, and the son has sent Sîghraka off in haste to inform his father. Sîghraka is consequently at that moment going to Mîlachchhîkâra in order to make him miserable by the information he is about to give him.

Mîlachchhîkâra with his minister Gorî Îsapa is introduced in Act IV as possessed by feelings of anxiety, anger, despondency and shame. He is consulting with his minister with reference to the news he had about Khapparakhâna. Suddenly there is a great noise behind and a cry that some soldiers are coming fast slaying all about them. Immediately are heard a hasty enquiry as to where Mîlachchhîkâra is and Vîradhavala's call for him. Mîlachchhîkâra and his minister run away. Vîradhavala enters and he is disappointed at his enemy having escaped death at his hands. Long praise of Vîradhavala by Dvârabhaṭṭa (a bard who has accompanied him in military dress) follows. He then has Tejaḥpâla called in. A dialogue follows in the course of which Vîradhavala speaks of his not intending to pursue such a coward as Hammîra, who was frightened at his name only, being already half unnerved by the schemes of Vastupâla. It is midday when the act ends.

In Act V comes Kañchukin (overseer of women's apartments). He is in Dhavalaka and waiting for news to confort Vîradhavala's queen Jayatalladevî. He gets news that Hammîra having been put to

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flight, Vîradhavala has started back for Dhavalaka. Then enter Vîradhavala and Tejaḥpâla in a Naravimâna (earthly balloon). On their way they see, describe and praise: the Arbuda mountain; the hermitage of Vasishṭha near it; the city of Chandrâvatî, the capital of the dynasty of Paramâras brought into existence by Vasishṭha; the river Sarasvatî which enters the earth as if to destroy the hells that exist in spite of her purifying presence; the place where near its eastward flowing waters dwells Bhadramahâkâla (god Śiva) in the vicinity of Siddhapura; the capital of the Gûrjara kings (Anahilapattana) with its lake the Siddhasâgara (generally called Sahasraliṅga); and the city of Karṇâvatî on the Sâbhramatî, to the music of the drum of whose waves dances Lakshmî on the stage of the lotuses of the hands of Lavaṇaprasâda. At last they come to Dhavalaka. Vîradhavala stays in a garden outside the city to await an auspicious occasion for triumphal entry into the city. He there meets his Vidûshaka (jester) and his queen. The queen is called here Jaitradevî. When the time for the entry arrives Vastupâla and Tejaḥpâla come out riding. The latter tells Vîradhavala that the former has by his cleverness made the Hammîravîra Mîlachchhîkâra inclined to make peace. Mîlachchhîkâra's two gurus (preceptors), by name Radî and Kadî, after gaining for him from the Khalîpa the favour of being seated on the throne, were coming by sea along with the Khalîpa's minister Vajradîna. They were captured and imprisoned in Stambhatîrtha and in order to ransom them Mîlachchhîkâra has made an alliance for life. Then they enter the city. On entry Vîradhavala getting into a temple of Śiva praises the god. The god manifests himself and asks what boon he might confer and the play ends with the conferring of the boon asked. Then there follow two stanzas, a small part of which has been lost. They contain a dedication of the play to Vastupâla.

Thus the victory over Hammîra is represented as a triumph of a scheming policy.

26. The following are the historical personages (besides Vîradhavala, Vastupâla, Tejaḥpâla and Jayasiṃha, the author) introduced as characters or merely mentioned in the play:—Madanadevî (mother of Vîradhavala); Jayataladevî or Jaitradevî (wife of Vîradhavala); Jayantasiṃha (son of Vastupâla); Lâvaṇyasiṃha (son of Tejaḥpâla); Khalîpa of Bagdad; Hammîra Mîlachchhîkâra; Siṃha, king of Lâṭadeśa; Śaṅkha or Saṃgrâmasiṃha,* son of Sindhurâja and nephew of the Siṃha just mentioned, and Maṇḍaleśvara of Devapâla of Mâlava†; Siṃhaṇa; Devapâladeva, king of Mâlava; Somasiṃha, Udayasiṃha and Dhârâvarsha, kings of Marudeśa; Bhîmasiṃha of Surâshṭra; Vikramâditya of Mahîtaṭa; Sahajapâla of Lâṭadeśa; and Jayatala of Mewad.

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* That these are two names of the same prince is clear from Kîrti. iv. 66, 72 and v. 41. There is nothing in the Sukr. opposed to that. Dr. Bühler, however, takes Śaṅkha to be an ally of Saṃgramasiṃha (p. 36).

† At least so represented in the fictitious letter.

27. Many of these names are already known to the history of Gujarat, occurring as they do in Kîrtikaumudî and similar accounts of the period. The names, Simha and Sahajapâla of Lâṭadeśa are new. The latter is referred to by Lâvaṇyasimha when speaking of a past event as well as in connection with the events dealt with in the play. The name Simha is referred to by Vîradhavala in connection with a past event only. They were probably two different names of the same individual. A king of Lâṭadeśa is referred to in Kîrtik. IV. 57, though the name is not specified. Samgrâmasimha's blood relationship to this Simha and perhaps also his political relationship to Devapâla of Mâlava we learn from the present play. He is spoken of as having *pitṛivaira* (hereditary feud) towards Vîradhavala and *nijapitṛivadhavaira* (enmity due to the killing of his father) towards Simhaṇa also. In Kîrtik. (IV. 68) his own emissary is represented as praising his bravery highly, and here high praise of him is put into the mouth of Vastupâla. Devapâladeva is mentioned in two inscriptions at Udepur and in the Harsauda inscription (Ind. Ant., XIX. 24 and XX. 83, 310). He seems to be the same as the father of Jaitugi, in whose reign Âśâdhara composed his commentary on his own Dharmâmṛita in Saṃvat 1300 (Dr. Bhandarkar's Report,[18] 1883–84, p. 105). One of the Udepur inscriptions gives him the date 1286 Saṃvat and the present play about the same. The Marwad princes are mentioned in the Kîrtikaumudî, but their names are not specified. We have here the names of three of them. Of these Dhârâvarsha is mentioned in the Chaturviṃśatiprabandha; and Udayasimha* is mentioned as king of Jâvâlipura of the Châhumâṇa family, Aśvarâja śâkhâ (branch), and son of Samarasiṃha and grandson of Ketu. So also is Bhîmasiṃha of Surâshṭra mentioned therein as Bhîmasiṃha of Bhadreśvara. Vikramâditya of Mahîtaṭa is a new name. In Kîrtik. (IV. 57) a Godrahanâtha (lord of Godraha) is referred to and Ghughula, who reigned at Godraha in Mahîtaṭa, is mentioned in Chaturviṃśatiprabandha (Kîrtik., pp. xxiii—xxiv). Jayatala of Mewad seems to be Jaitrasiṃha. The two forms, Jayataladevî and Jaitradevî of the name of Vîradhavala's queen show that Jaitra and Jayatala are interchangeable. Saṃvat 1270 occurs as a date of Jaitrasimha on a pillar in the temple of Ekaliṅgaji in Mewad (Bhavnagar Inscriptions, p. 93).

28. In Canto IV of the Kîrtikaumudî are described an impending conflict of Lavaṇaprasâda and Vîradhavala with Simhaṇa of the Deccan and the way in which they were encountered by foes on all sides. The details given by Someśvara appear to agree with the events referred to by Vîradhavala in Act I of the present play as having happened in the past,[8] and the date of the Ms. is 1286 Saṃvat (or A. D. 1230).

29. And who is the Hammîra? From all the details given he seems to be a Turk and the name Hammîra a transformation of Amir. Hammîra or Haṃvîra, a name given to either Sabuk-Tigīn or Mahmūd of Ghaznī in the Mahoba inscription, is a similar instance. The story about the way in which the Hammîra is tricked into seeking peace as given in the play is but a version of a story of which two different versions are already known from the Chaturviṃśatiprabandha and

* Father-in-law of Vîradhavala's son, Virama. See supplementary note.

Merutuṅga's Prabandhachintâmaṇi (Kîrtik., pp. xxiv-xxv). The latter does not specify the name of the person on whom the trick was practised but simply calls him Mlechchhapati Suratrâṇa (Sultan, the lord of the Mlechchhas). The other does specify the name as Suratrâṇa Mojadîna. But this name can never be made to correspond to Mîlachchhîkâra, the name given in the play. The emperor of Delhi meant in the play is, I am disposed to think, Sultan Shamsu-d-dunyâ wau-d-dín Abu-l-Muzaffar Altamsh or in short Sultan Shamsu-d-dín. He came to the throne of Delhi in 1210 A. D. and died in 1235. On account of the marks of intelligence evident in all his actions he had been elevated to the rank of Amir-Shikár (chief huntsman) by Kutbu-d-dín and I believe Mîlachchhîkâra is a transformation of Amír-Shikár (Elliot and Dowson's History of India, Vol. II., pp. 320—8). There does not seem to have been any Muizzu-d-dîn ruling at the time between A. D. 1206 and 1240 and Vîradhavala reigned from 1233 to 1238. The date of Râjaśekhara's Prabandhachaturvimśati is 1405 Saṃvat and that of Merutuṅga's work is Saṃvat 1361. Jayasiṃha's is a contemporary work and he is likely to be more correct as to the person on whom could possibly be practised, if practised at all, any such trick as has been mentioned above.

30. The name Lâvaṇyasiṃha as that of Tejaḥpâla's son suggests a surmise. The name occurs in Kîrtikaumudî and elsewhere also. Arisiṃha, the author of the historical poem Sukṛitasaṃkîrtana, is mentioned in the Prabandhakosha of Râjaśekhara as having been first introduced to Vîsaladeva by Amarachandra, his pupil in poesy. But, says Dr. Bühler in his paper on the poem, when an Indian poet praises his hero's liberality in the way in which it is praised in this poem, he does so either in gratitude for favours received or in hopes of receiving them, and that it is clear from one passage that the singer had been liberally rewarded by Vastupâla (p. 7)*. Arisiṃha must, therefore, have presented himself at court while Vastupâla was still in power. But Vastupâla lost his high position soon after Vîsaladeva's accession and died in Saṃvat 1298. Consequently Bühler thinks that the statement made by Râjaśekhara is doubtlessly incorrect, *viz.*, that Amarapaṇḍita and through him Arisiṃha first came to the court at Dholka during the reign of Vîsaladeva (circa Saṃvat 1296-1318). The reason does not seem to be a very strong one. In connection with the date of S'rîharsha, the author of the Naishadhakâvya, Bühler himself says that Râjaśekhara who wrote in the middle of the 14th century might be expected to obtain trustworthy information regarding a person who lived about the time of Kumârapâla (A. D. 1143-74)†. Much more, therefore, can he be expected to have obtained trustworthy information about a later person who lived about the time of Vîsala-

* The passage he thinks most convincing is II. 53 (54 is a misprint):—

श्रीवस्तुपालसचिवस्तुलितानित्यरक्तान् पुंसस्तथाप्यजदकिंचनता विरक्ता ।
मन्दैव देवश्चसापि तथा प्रा(प्र)याति न प्रातिवेश्मिकनिकेतमुरवेपि तेषाम्॥

† Journ. B. B. R. A. S., X, p. 35.

deva (A. D. 1238-61). Secondly, even when Vastupâla ceased to be in power he must have been very rich and in a position to reward poets. Merutuṅga in his Chintâmaṇi speaks of his having rewarded Someśvara at that time (p. 268, Ramchandra Shastrin's edition). But may not Lâvaṇyasimha, the father of Arisimha, be the same as the son of Tejaḥpâla, and Arisimha consequently a grandson of Tejaḥpâla? When Vastupâla expecting his own death was about to start for S'atruṃjaya he called about him, says Râjaśekhara, his son Jayantasimha and Tejaḥpâla with his *putra* or *putras* (son or sons) and *pautra* or *pautras* (grandson or grandsons) (Bühler's Das Sukr., p. 6, note 2). So Tejaḥpâla had a *pautra* and if Arisimha should have been such a one, Bühler's doubts would not be justified, even if Vastupâla had not been in a position to reward poets after his loss of power. And it would perhaps make it more explicable why Amarachandra composed the last four stanzas of each canto of the Sukṛitasamkîrtana, which have very little close connection with what precedes and the first three of which generally contain direct praises of, and invoke blessings on, Vastupâla and the fourth praises Arisimha's poetic skill. The passage cited in a footnote on the previous page is from Amarachandra's portion. Arisimha might have accepted the patronage (a permanent appointment and a high salary which latter was soon after doubled) of Vîsaladeva after Vastupâla lost his power or had even died, and perhaps just because he was related to Vastupâla so closely he might not have sought it and happened to be introduced by his pupil Amarachandra.

31. Among other notable manuscripts existing in the Bhandar the following may be mentioned:—

A copy of the Bhaṭṭikâvya, the colophon at the end of which reads: Iti Valabhîvâstavya-Śrî-Śvâmiśûnor Bhaṭṭibrâhmaṇasya kṛitau Râmakâvyaṃ samâptam (see Trivedi's Bhaṭṭi, Introdn. p. xvii).

Chakrapâṇivijayakâvya by Lakshmîdhara. The copy in the Deccan College Collection, 73/74, No. 28, must be a copy of this Ms. In the introduction the author states that in the Gauḍas there is a village called Bhaṭṭakośala of members of the Śâṇḍilya kula (family), the dwellers in which are devoted to the service of Keśava. In that family were born Naravâhana Bhaṭṭa, Ajita, Vaikuṇṭha, Śrîstambha and Lakshmîdhara, each succeeding one being son of the preceding. The author seems to have flourished at the court of a Bhojadeva[15]. The subjects of the cantos are such as these:—Balivarṇana, Haraprasâdana, Ushâvarṇana, Kârtikeya-Yuddha, &c.

A commentary on the Karpûramañjarî, called Karpûrakusuma, by Premarâja, who was the son of Prayâgadâsa, the ornament of the Sahigila family in the solar line[58]. The Ms. is dated Saṃvat 1538.

A copy of Chaṇḍapâla's commentary on Damayantî-Champû dated Saṃvat 1484.

Dharmameru's commentary on Raghuvaṃśa.

Raghuvaṃśaṭîkâ composed in Saṃvat 1164 by Ratnagaṇi.

A copy of Halâyudha's Kavirahasya with Ravidharma's commentary dated Saṃvat 1216.

A copy of Karpûraprakaraṇa in which the compiler is mentioned as a pupil of Vajraśekharasûri.

Chandradûtakâvya by Jimbûnâgakavi. MS. dated 1342 Saṃvat.

Commentary on Gîta-Govinda by Jagaddhara called Śâradîpikâ.

A Virahiṇîpralâpa by Keli consisting of five stanzas only.

Vijayaprasastikâvya. I saw the name in the list made for the Jaina Conference. But unfortunately the manuscript was not found when I wanted to see it. There is a mahâkâvya of that name by Harsha, the celebrated author of the Naishadhîya which has not yet been discovered.

Similarly there was a Bhartṛihāricharita also mentioned in the list which did not turn up.

Vyâkaraṇa composed in Saṃvat 1080 in Jâvâlipura by Buddhisâgara, the favoured one of Vardhamâna, and Jineśvara. Wishing to do good to the world, he wrote Pañcha-granthî (work of that name or five works). The name of the work would, from certain words in the beginning, seem to be Śâbdalakshmalakshaṇa[16]. There is another work of his in the collection called Pramâṇalakshmalakshaṇa. In Abhayadeva's commentary on Haribhadra's Pañchâśakâkhyaprakaraṇa Buddhisâgara is spoken of as Śabdâdilakshmapratipâdakaḥ. (Ind. Ant. XI, 248*a*).

Sambandhoddyota by Rabhasanandi. The work treats of Kârakasambandha. The subject, therefore, seems to be grammar and not, as has been believed, Vedânta.

Commentary on Udbhaṭâlamkâra, Udbhaṭâlamkârasârasaṃgraha, by Kauṅkaṇa Pratîhârendurâja[17]. (Bühler's Kaśm. Rep., p. 65). The copy in the Deccan College collection, 73/74, No 64, must be a copy of this Ms. The author was pupil of the Brahmin, Mukula, whom he praises highly in the introduction and at the end.

Kalpalatâviveka, a supplement to Kalpapallava, a commentary on the Kâvyakalpalatâ. The Viveka is also accompanied by a commentary[18]. One of the Mss. is dated Saṃvat 1205, *i. e.*, 1149 A. D. But this would seem to be incorrect, as the author of the Kâvyakalpalatâ flourished "about the middle of the 13th century" (see Dr. Bhandarkar's Report, 83/4, p. 6).

Jayadeva's Chhandaḥśâstra. This is in the form of Sûtras. Date of Ms., Saṃvat 1190 or 1134 A. D. Jayadeva's work is one of those mentioned as having been studied by Jinavallabha who lived at the end of the eleventh and the beginning of the twelfth century. (My abstract of Sumatigaṇi's Lives of certain Yugapradhânas or Jaina pontiffs, in Dr. Bhandarkar's Report for 82/83, pp. 47 and 228). There is a commentary on it by Harshaṭa, son of Bhaṭṭa Mukulaka. No. 72 of the Deccan College collection of 73/4 must be a copy of the Ms., that there is in this Bhandar, containing both the text and the commentary.

Chhandovichiti by Virahâṅka. It is in Prakṛit. There is also a commentary on it by Gopâla, son of Chandrapâla. The text is at the end called Kahasiddhachchhanda and the commentary Kṛitasiddhavivṛiti.

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A Chhandonus'âsana by Jineśvara with a commentary by Munichandrasûri.

Another Chhandonus'âsana by Jayakîrtisûri.

Vyaktiviveka. The same as is noticed by Burnell at p. 58*a* of his Tanjore catalogue. The first line given there is not complete. The first word is *anumânântarbhâvaṃ* instead of *anumânântaṃ*. So the object of the author is to prove that vyañjanâ or the process by which a sense is implied or suggested is nothing but inference. The author is spoken of as a pupil of the great poet Śyâmala and a son of Śrîdharsha[19].

Râjaśekhara's Kâvyamîmâṃsâ, Adhikaraṇa I, Kavirahasya. Kâvyamîmâṃsâkâra is mentioned by a commentator on the Śâkuntala (Oxf. Cat. 135*a*.) A fragment of the first Adhikaraṇa has been discovered at Anhilwad Patan (Peterson's Fifth Report, p. 19). The Ms. in the Jaisalmer Bhandar is not in a perfect state of preservation. In the beginning the author says: "We shall consider kâvya in the manner the divine Svayambhû taught it to Śrîkaṇṭha, Parameshṭhin, Vaikuṇṭha and others of his sixty-four pupils, who could come to birth at will. Amongst them was Kâvya-purusha, son of Sarasvatî. Him Prajâpati set to promulgate the Kâvya-vidyâ (poetics) by giving him a divine eye. He taught it to the celestials at great length in eighteen Adhikaraṇas. Of them Indra studied Kavirahasya, Suvarṇanâbha the Rîtinirṇaya, Prachetas the Ânupâsika, Yama the Yamakas, Śesha the Śabdaślesha, Pulastya the Vâstava, Aupakâyana the Aupamya, Pârâśara the Atiśaya, Utathya the Arthaślesha, ..., Nandikeśvara the Rasâdhikârika, Vishaṇa the Devâdhikaraṇa, Upamanyu the Guṇaupâdânika. Then they composed works, each one treating of his own division. But being thus spread out the vidyâ (science) was to some extent lost. So the whole has been abridged and set forth in eighteen Adhikaraṇas. Then the Prakaraṇas and Adhikaraṇas are enumerated. Śastrasamgraha (the first Adhyâya), Śâstranirdeśa, Kâvyapurushotpatti, Padavâkyaviveka, Pâthapratishṭhâ, ... Vâkyavidhis, Kaviviśesha, Kavicharyâ, Râjacharyâ, Kâkuprakâśâḥ, Śabdârthaharaṇopâyâḥ, Kavisamaya, Deśakâlavibhâga and Bhuvanakośa make up the first Adhikaraṇa, Kavirahasya. "Of the Sûtra there will be a bhâshya", promises the author. He is Râjaśekhara of the Yâyâvara family and he has treated of the Kâvyamîmâṃsâ, abridging the extensive views of the Munis[20]. The date of the Ms. is 1216 Samvat. This date and the fact that the author belonged to the Yâyâvara family make it not unlikely that the author was the same as the celebrated dramatist Râjaśekhara. This may be one of the dramatist's six prabandhas mentioned in the beginning of Bâlarâmâyaṇa, unless by the word prabandhas dramatic or poetical cempositions only are intended.

A copy of the Kâvyaprakâśa by Râjânaka Mammaṭa and Alaka made at Anahilapâṭaka in Samvat 1215 during the reign of Mahârâjâdhirâja Paramabhaṭṭâraka Kumârapâla, who had obtained a boon from the lord of Umâ. One additional epithet given to Kumârapâla here is, nijabhujavikramaraṇâṅgaṇavinirjita-Śâkambharîbhûpâla, *i.e.*, who

had by the valour of his arms conquered the King of Śâkambhari (Sambhar) on the field of battle. The Sambhar King is of course Arṇorâja (*see* Bo. Gazetteer, Vol. I., Pt. i, pp. 184ff.) and the victory over him is thus shown to have been won not later than Saṃvat 1215 or 1159 A. D.[21]

Nanditâkhya(dhya ?)-Prâkritachchhandovṛitti by Ratnachandra, pupil of Devâchârya of the Mâṇḍavyapuragachchha (Pet. III, p. 224.)

A portion of a commentary on Brahmasiddhi. The words at the end are; Tṛitîyakâṇḍam | Brahmasiddhiḥ kârikâḥ samâptâḥ ||

Tattvaprabodhasiddhi-siddhâñjana by Harihara, son of Bhaṭṭa Moghadeva Miśra.

Sarvasiddhântapraveśaka, a small work dealing with Nyâya, Vaiśeshika, Jaina, Sâṃkhya, Bauddha, Mîmâṃsâ and Lokâyatika doctrines.

Dharmottaraṭippana (*i.e.*, commentary on Dharmottarâchârya's Nyâyabindu) by Mallavâdyâchârya.

Tattvasaṃgrahapañjikâ by Kamalaśîla. The subject is Nyâya.

Yogasudhânidhi by Yâdavasûri, the subject being Jyotisha.

Commentary on Varâhamihira's Laghujâtaka by Matisâgaropâdhyâya.

A leaf of a Ms. of Saṃgîtaśâstrasarvasva by Hṛidayeśa. The leaf contains the Saṃjñâparibhâshâs.

Karmavipâka by Gargarishi with a commentary. The Ms. was written in Saṃvat 1295 in Nalaka while Jayatuṅgideva was reigning by an inhabitant of Chitrakûṭa, who was devoted to Jineśvara of the line to which Jinavallabha belonged[22]. This Jaituṅgideva must be the Mâlava prince.

A copy of Munichandrasûri's commentary on the Anekântajayapatâkâvṛitti composed in Saṃvat 1171.

Hitopadeśâmṛita in Mâgadhî composed in Saṃvat 1310 while Vîsaladeva was reigning.

A copy of Vimalasûri's Padmacharita made at Bhṛigukachchha in Saṃvat 1198 during the reign of Vijayasiṃhadeva. In a verse at the end the date of composition is given as 536 after Mahâvîra's nirvâṇa.

A copy of Nemichandrasûri's Pṛithvîchandracharitra made in Saṃvat 1225. The work was composed in Saṃvat 1131. The author seems to be the same as the Nemichandra who stands 39th in the Tapâgachchhapaṭṭâvalî in Klatt's Records.

A Ms. of the Sârdhaśatakavṛitti by Ajitasiṃha of the Chandragachchha dated Saṃvat 1171.

A copy of a commentary on Gargaṛishi's Karmavipâka made in Saṃvat 1227.

Haribhadra's Pañchasaṃgraha, Upadeśapadaprakaraṇa and commentaries on Laghukshetrasamâsa, Saṃgrahaṇîsûtra, and Jîvâbhi-

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gamâdhyayana. In a verse at the end of the Laghukshetrasamâsavṛitti pañchâśîtika year of the Vikrama Saṃvat is given as the date of composition, where pañchaśîtika must be taken to mean 580.[23]

Haribhadra's Upadeśapada with a commentary by Vardhamânasûri. One Ms. dated Saṃvat 1193, another Saṃvat 1212.

Copy of Haribhadra's Samarâdityacharita dated Saṃvat 1240.

Lalitavistara by Haribhadra.

Haribhadra's Kuvalayamâlâ. Ms. dated Saṃvat 1139.

Chandraprabhacharita composed in Saṃvat 1138 by Siddhasûri, who probably is the same as the guru of the guru of the Siddhasûri who wrote the Bṛihatkshetrasamâsavṛitti in Saṃvat 1192.

Commentary on Haribhadra's Dharmabinduprakaraṇa.

Nandiṭîkâ, Durgapadavyâkhyâ, by Chandrasûri, pupil of Dhaneśvara. Ms. dated Saṃvat 1226.

Siddhasena Divâkara's Sammatisûtra with the commentary of Abhayadevasûri, pupil of Pradyumnasûri, Khaṇḍas I and II.

Umâsvâti's Praśamarati with Haribhadrâchârya's Avachuri. Ms. dated Saṃvat 1185.

Umâsvâti's Tattvârtha with the Bhâshya of Nâgaravâchaka. Nâgaravâchaka is another name of Umâsvâti himself (Pet. III, App. p. 84 and II, p. 79).

Upadeśakandalî by Âsaḍa, son of "Kaḍuyarâya" (Kaṭukarâja) of the Bhillamâla family (Pet. III, pp. 39-40).

Chaityavandanasûtra with a commentary. The commentary composed in Saṃvat 1174 by Yaśaḥprabhasûri.

Saṃgrahaṇî with a commentary. The commentary composed in Saṃvat 1139 by Śâlibhadra who may be the same as is mentioned at Pet. V, App. p. 58, line 3 from bottom. The Ms. is dated Saṃvat 1201.

A copy of a Prâkṛita Paṭṭâvali by Jinadattasûri made in Saṃvat 1171 at the great city, Pattana, during the reign of Jayasiṃhadeva.

Dharmavidhiprakaraṇa by Nannasûri. Ms. dated Saṃvat 1190.

Copy of Abhayadeva's Vipâkasûtravṛitti dated Saṃvat 1185.

Saṃvegaraṅgaśâlâ of Jinachandrasûri, pupil of Buddhisâgarasûri. Date of Ms. Saṃvat 1203.

Aṅgavidyâ.

Mahâpurushacharitra by Śîlâchârya, pupil of Mâradevasûri. The Ms. is dated Saṃvat 1127.

32. By the side of this big Bhandar the other collections in the place were not of much importance. Two of them contained a few palm leaf Mss. along with paper Mss. and two others were in utter disorder. The following are some of the more important Mss. I noticed therein :—

Laghubhâgavata by Gosvâmin.

Bṛihadvâmanapurâṇa.

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Three cantos of a Jagatsiṃhayaśomahâkâvya written in honour of Jagatsiṃha, son of Karṇa of Mewad, in emulation of Śrîharsha's Naishadhîya, by Bhaṭṭa Madana, son of Śrî Kṛishṇa.

A palm-leaf copy of Haravijaya, dated Saṃvat 1228.

Durvâsaḥparâjaya, a play, by Kâśînâthakavi, relating to devotion to Vishṇu (*Śrîvishṇubhaktipradhâna*). The Sûtradhâra is represented as putting it on the stage at Mathurâ.

A Ms. of the Laṭakamelanaprahasana dated Saṃvat 1602.

Kumârasaṃbhavaṭîkâ by Lakshmîvallabha.

A recent copy of a compilation of Subhâshitas. The compiler's name is not given nor the names of the authors of the verses quoted. But the poets who are believed to have formed the nine jewels at the court of Vikramâditya are enumerated and a stanza from each is quoted. The nine stanzas are as follows:—

1. Dhanvantari:—Mitram svachchhatayâ, etc. This occurs anonymously in the Subhâshitaśârṅgadhara, &c.

2. Kshapaṇaka:—Arthî lâghavamutthito nipatanaṃ kâmâturo yâñchhanam, &c.

3. Amara:—Nîtirbhûmibhujâṃ matirguṇavatâṃ hrîraṅganânâṃ dhṛiti—.

4. Śaṅku:—Dharmaḥ prâgeva chintyaḥ, etc. This occurs in Śârṅgadharapaddhati among verses quoted from Râjanîtis, Smṛitis, Bhârata and Râmâyaṇa.

5. Vetâlabhaṭṭa:—Kârpaṇyena yaśaḥ krudhâ guṇachayo dambhena satyaṃ krudhâ, &c.

6. Ghaṭakarpara:—Mûrkhe śântastapasvî kshitipatiralaso matsaro dharmaśîlo, &c. This verse does not occur in the Ghaṭakarparakâvya.

7. Kâlidâsa:—Strîṇâṃ yauvanamarthinâmanugamo râjñaḥ pratâpaḥ satâm, &c.

8. Varâhamihira:—Vidvân salpadi (saṃsadi?) pâkshikaḥ pariṇato mânî daridro gṛihî, &c.

9. Vararuchi:—Utkhâtân pratiropayan, etc. This is quoted anonymously by Vallabhadeva and amongst those extracted from Râjanîtis, etc., in the Śârṅgadharapaddhati.

Raghuṭîkâ by Dharmameru.

Kâtantravistara by Karṇadevopâdhyâya Śrîvardhamâna.

A Liṅgânuśâsana by Durgottama with commentary.

Kâvyaprakâśaṭîkâ by Bhavadeva Miśra. It was composed in Śaka 1563, Lakshmaṇa Saṃvat 524, in Paṭṭana on the banks of the Ganges while Shah Jehan was ruling the earth. The author was son of Miśra Śrîkṛishṇadeva and pupil of Bhavadeva Ṭhakkura.

Bhagavadgîtâmṛitataraṅgiṇi (Pushṭimârgîyâ).

A copy of Târkikachûḍâmaṇi's Pramâṇamañjarî, dated Śaka 1335 and Saṃvat 1470.

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A Jâtaka by Paramahaṃsa Parivrâjakâchârya Vâmana.

Parâśaratulya by Gaṅgâdhara.

Phalakalpalatâ, a vârshika phalagrantha, by Nṛisiṃhakavi of Gurjaramaṇḍala.

A copy of Jyotishamaṇimâlâ. The colophon at the end and the verses immediately preceding read as follows:—

Saṃvachchâbhrayugadvichandra 1240 samaye châshâḍhamâse site | pakshe pañchamî śukravârakarabbheḥ saubhâgyayogânvite ûdijyo (audîchyo ?) Harinâthavaṃśatilakastasyâtmaja[ḥ] Keśava[s] tasya svâtmajaTrîkamasya paṭhanârtma(â)rthe cha kṛitvâ mudâ || iti Śrî-Keśavavirachitâyâṃ Jyotishamaṇimâlâyâṃ Gorajalagnâdhikâre ashṭâdaśama stabakaḥ 18 Iti Śrî Maṇimâlâ samâptaṃ Saṃvat 1750 varshe, &c.

There seems to be some confusion about this Jyotishamaṇimâlâ. There is a work of that name mentioned at pp. 209-10 of Notices of Sk. Mss., Vol. X. There is no author's name given in the Ms. Yet Dr. Aufrecht would seem to identify it with the Jyotishamaṇimâlâ at p. 305 of the Bikaner Catalogue (Catal. Catal. Pt. II, p. 44). But the extracts given in the notices would appear to make the identification impossible. The work I saw would seem to be identical with the one in the Bikaner Catalogue. The wording of the verses giving the date of composition is identical, with only one difference, that instead of the letters *gâṅga* occurring in the latter (Bik. Ms.) we have *gadvi* in the former. In the former, therefore, the date of composition is shown to be earlier by 400 years than in the latter (Saṃvat 1240 instead of 1640). There is a Jyotirmanimâlâ in Dr. Peterson's Ulwar Catalogue (No. 1783) which he identifies with the Jyotishamaṇimâlâ in the Bikaner Catalogue, but Dr. Aufrecht does not think the identification to be correct (Catal. Catal., Pt. II, p. 201). There are, however, certain circumstances which would identify it with the present Jyotishamaṇimâlâ. The author and the author's father are Keśava and Harinâthaṃ in both cases. And the work in both cases ends with *gorajalagnâdhikâre ashṭâdaśa stabaka*. Should, therefore, the Ulwar work be identical with the one seen by me, it must be identical with the Bikaner work. But the extract given above and that corresponding to it given in the Ulwar Catalogue differ so widely as to go against the identification of the first two. Only a comparison of the contents of the manuscripts would settle the point.

A commentary by Âdiśarman on his own Jâtakâmṛita.

Laghujâtake Vârtikavivaraṇaṭîkâ by Matiśâgaropâdhyâya.

Jayachandrikâ by Jyotisha Śivadeva. Ms. dated Saṃvat 1598.

Commentary on Samarasiṃha's Karmaprakâśa by Nârâyaṇabhaṭṭa Sâmudrika.

Daivajñavilâsa by Kañchayalîârya.

Ballâlasena's Adbhutasâgara.

Hitopadeśa (medicine) by Śrîkaṇṭha Śambhu.

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Vâgbhaṭa's Śârîrasthâna with Aruṇadatta's commentary.

Tantramahârṇava.

A palm leaf Ms. of Tilakamañjarî which, I was informed, had been utilised for the edition of that work in the Kâvyamâlâ.

Sûkshmârthavichârasâra by Jinavallabha.

Pârśvanâga's Âtmânuśâsana.

Jinaśatakapañjikâ by Śambasâdhu.

Syâdiśabdasamuchchaya by Amarachandra, pupil of Jinadattasûri. The author seems to be identical with that of the Kâvyakalpalatâ.

Samayasâraṇâṭaka, with a commentary called Adhyâtmataraṅgiṇî composed by Śubhachandra in Saṃvat 1570.

Saptavyasanakathâ by Somakîrti.

Nyâyasâraṭîkâ, Nyâyatâtparyadîpikâ, by Vijayasiṃhasûri.

Dharmaratnakaraṇḍaka by Vardhamânâchârya.

Saṃgrahaṇîṭîkâ and Saptatiṭîkâ by Malayagiri.

A commentary, composed in Saṃvat 1174 by Dhanadeva, on Navatattvaprakaraṇa with bhâshya by Jinachandragaṇi. The latter was afterwards called Devaguptâchârya.

Siddhasenasûri's Pravachanasâroddhâravṛitti.

Dharmopadeśamâlâ by Jayasiṃhâchârya.

Darśanasattarîvṛitti.

Jinapati's commentary on Pañchaliṅgî referred to at p. 250, Pet. III. App.

Bâlachandra's commentary on Âsaḍa's Vivekamañjarî.

Malayagiri's commentary on Kshetrasamâsa.

Aṅgavidyâ.

Nalâyana.

Jinayugalacharita by Jayasiṃhasûri.

Dharmaratnavṛitti, Siddhântasaṃgrahabhûshâ, by Śântisûri. The palm leaf Ms. is dated Saṃvat 1369.

Harivikramacharita-mahâkâvya by Jayatilaka, pupil of Châritraprabhasûri.

Bhâshyatrayavârtika by Jñânavimalasûri composed in Saṃvat 1454.

33. At Jaisalmer I came across a Ms. of a Kharatarapaṭṭâvali (a spiritual succession list of the Kharatara sect of the Jainas) of which I have got a copy made. It seems to have been composed by one Kshamâkalyâṇa,* and goes down as far as the 70th and last name (Jinaharsha) in Klatt's list, without any particulars, however, of the holder of that name.† It would seem that it was composed during the pontificate of

* For the following words occur at the end of the account given of 44. Jinadatta: श्रीजिनदत्तसूरीणां गुरूणां गुणवर्णनम् मया क्षमादिकल्याणमुनिना लेशतः कृतम् सुविस्तरेण तत्कर्तुं सुराचार्योपि न क्षमः ?

† The words relating to him are simply— तत्पट्टे सप्ततितमाः श्रीजिनहर्षसूरयः७०.

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Jinaharsha, *i. e.*, not earlier than Samvat 1856. The paṭṭâvali contains a few particulars in addition to those given by Klatt. A few of them are given in the information extracted by me from the Rishimaṇḍala-prakaraṇa-vritti for Dr. Bhandarkar's Report for 1883-4 (pp. 130-138). It will be noticed that from 41. Jinachandra onwards every fourth name in Klatt's list is Jinachandra and that from the 43rd, Jinavallabha, every subsequent name begins with Jina. The present paṭṭâvali gives the reasons. Jinachandra (No. 41) became very great and so Padmâvatî appeared to him and ordered that every fourth Âchârya on the paṭṭa should bear his name[24]. Similarly the orders of Sâsanadevatâ were the cause of the other practice[25].

34. I shall give a few noteworthy particulars given in the present paṭṭâvali. Mahâvîra lived in the house for 30 years. After 2. Jambû the following 10 attainments of certain mental powers and degrees of spiritual growth disappeared from this earth :—(1) Manaḥparyâyajñâna, (2) paramâvadhijñâna, (3) puḷâkalabdhi, (4) âhâraka śarîra, (5) kshapakaśreṇi, (6) upaśamaśreṇi, (7) jinakalpamârga, (8) parihâraviśu[ddhi ?]sûkshmasamparâya-yathâkhyâtachâritrâṇi, (9) kevalajñâna and (10) siddhigamana. From 18. Chandra the Kula came to be called Châṇdra Kula. Hence in the Kharataragachchha it has been the practice on the occasion of the bṛihaddîkshâ to teach the newly initiated that theirs is koṭikagaṇa vayarî (vajrî) śâkhâ and châṇdra kula. A story is told as to how the 84 gachchhas originated with the pupils of 38. Uddyotana. Vardhamâna was Uddyotana's own pupil and Uddyotana had given him the âchâryapada and sent him away on a religious excursion. But Uddyotana had 83 other pupils, not his own but those of 83 other sthaviras. On one occasion noticing a happy conjunction of stars he said that at that juncture the man, on whosesoever head he would place his hand, would become famous. The 83 pupils pressed him for the favour which was granted and those 83 also became âchâryas with separate provinces. Thus there came to be 84 gachchhas. In connection with the building of a temple of Rishabhadeva on Arbudâchala (Mount Abu) during Vardhamâna's time, it is related that the Brâhmaṇas claimed the tîrtha (holy place) as their own and had to be satisfied with money before the temple could be built. An elaborate account is given of the conflict at Aṇahillapura between Jineśvara and Buddhisâgara on the one hand and the Chaityavâsins on the other. The Chaityavâsins in consequence of their defeat got the name of "Kumvalâḥ." Jinachandra, the author of the Saṃvegaraṅgaśâlâ, is mentioned as having been received with great festivities at Delhi by Maujadîna Suratrâṇa[24]. The excessive self-torment which Abhayadeva subjected himself to was, it is stated, in atonement for the sin incurred by having brought in all the nine *rasas* (Śṛiṅgâra *i. e.* love and others) on the occasion of a religious discourse. A long account is given of Jinadatta, and it is stated that on one occasion he extracted out of certain yoginîs (female beings endowed with magical powers) seven boons on seven conditions, two of which boons were that he who would utter the name of Jinadatta would not be troubled by lightning, etc., and a layman of the Kharatara gachchha going to Sindh would become rich. The yoginîs also gave the precaution that the leaders of the Kharatara gachchha

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who were not in full vigour should not stay at night in Delhi, Ajmer, Bharuachchha, Ujjain, Multan, Uchcha and Lahore. On one occasion in his time certain Brâhmaṇas are mentioned as having thrown a dead cow in a Jinachaitya at Vriddhanagara and spreading the report that the god of the Jainas was a killer of cows. Then Jinadatta put life into the cow and she went into a temple of Śiva and fell dead on the idol of the god there. In Vikramapura he once saved not only the Jainas but also the Mâheśvaras (a sect of worshippers of Śiva) from an epidemic and consequently many Mâheśvaras were converted. In the time of the Jinachandra (No. 49), who died in 1376 Samvat, the gachchha received the appellation of Râjagachchha also. Jinakuśala set up at Jaisalmer an image of Chintâmaṇi Pârśvanâtha made to Jasadhavala's order[27]. That explains why in the two inscriptions from the Jaisalmer temple of that Pârśvanâtha, of which I have given an account in appendix I, the paṭṭâvali begins with Jinakuśala. His pupil, Vinayaprabha, composed the Gautamarâsa for the prosperity of his brother. Even now, it is stated, Jinakuśala is well known in the world by the name of "Dâdoji." The cause given of the origin of the Vegaḍakharatara śâkhâ during the time of Jinodaya is the anger of Dharmavallabha who had at first been made âchârya, but was replaced by another on account of his faults. By the curse of Jinodaya there cannot be more than nineteen yatis in the sect and as soon as there is a twentieth he dies. An account is given of Jinavardhanasûri's breach of the 4th *vrata* (vow of celibacy) and of the way in which his place was given to Jinabhadra. He also interfered with the position of an image in the Pârśvanâtha mandira at Jaisalmer. So some sâdhus took the lead and called for opinions of, and summoned, the members of the gachchha from all places to Bhâmṇasolagrâma. A pupil of the last preceding Jinarâja, by name Bhâdau, was fixed upon and Sâgarachandrâchârya taking advantage of a combination of seven "bhakâras" (letter "bh") had him placed on the paṭṭa with proper ceremonies. The seven "bhakâras" were those in Bhâmṇasolanagara, Bhaṇasâlika gotra to which the nominee belonged, Bhâdau his original name, the Bharaṇî nakshatra (constellation), Bhadrâkaraṇa (the astrological division of a day called Bhadrâ), Bhaṭṭârakapada and Jinabhadrasûri the new name given to the nominee. But Jinavardhanasûri, though thus displaced and omitted from paṭṭâvalis, has his name perpetuated in the two inscriptions in the Pârśvanâtha temple at Jaisalmer at least as long as the inscriptions last. Under his direction the temple was completed and its pratishṭha (consecration) made. And the Sâgarachandra who was principally instrumental in Jinavardhana being supplanted may be the one mentioned in the second of those very inscriptions. Jinahaṃsa (No. 59) is said to have been imprisoned for some time at Dhavalapura by the Pâtisâhi at Agra at the instigation of some tell-tales but afterwards released and received into favour. Râula Mâladeva is mentioned in connection with the conferring of the Sûripada on Jinachandra, No. 61, in Samvat 1612 at Jaisalmer. So here is one name more to be inserted in the list of Râulas based on the inscriptions at Jaisalmer. Reference is made to this Jinachandra having established in opposition to Dharmasâgara

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and others the truth of the fact that Abhayadeva did belong to the Kharatara gachchha. This Dharmasâgara must be the same as the author of the Pravachanaparîkshâ noticed by me previously (Dr. Bhandarkar's Report for 1883-84, pp. 151 and 155). Dharmasâgara, however, represents Jinahamsa as being his contemporary and the date of his work is 1629 Samvat. This does not agree with the date of Jinahamsa as given in this pattâvali and in Klatt's "Extracts." Akbar gave Jinachandra (No. 61) the title of Yugapradhâna and at Akbar's desire Jinasimha was declared his successor. In Samvat 1669 Jinachandra got revoked an order passed against all Jainas by Salema Patisâhi because one Yati whom he favoured for his singing, etc., happened to talk in secret to Salem's wife.

35. My first tour ended with the work at Jaisalmer. I then sent my Pandit on to Bikaner. He was a man from that part of the country and I thought him best qualified to collect information as to the existence of collections of Mss. in that part and to persuade people to show them and let him make rough lists of them. He was fully employed in that work until the time he joined me when I started on my next tour.

36. The first place I visited during my second tour was Udaipur. In January 1904 the Resident, Mewar, had informed me that the Mewar Durbar reported that there were collections of Sanskrit Mss. in the State Library at Udaipur and that I could inspect them. In the April following I got further information from him about private collections existing in the place. Towards the end of that year again he wrote to me that he had found out "privately" that there were in Udaipur valuable collections of Sanskrit Mss. in the libraries he therein mentioned. He, however, added that it would not be advisable for me to visit Udaipur then owing to a severe epidemic of plague that was raging there at the time. Knowing that there was no certainty when plague might revisit it and expecting that my work would be done most satisfactorily where the Resident himself took so much interest in it, I determined to visit Udaipur first and wrote to the Resident accordingly. A day or two before the middle of December 1905 he wrote to me to say that the Mewar Durbar had been informed of my intended visit. And yet when I reached Udaipur on 15th January 1906 and made enquiries I found that no orders had been received from the Durbar for letting me see the State collection. The Dewan, whom I was advised to see, did not even know that there was any such collection at all. The Resident and the Durbar were on tour at the time. But with the help of a friend, Mr. Gaurishankar Ojha, himself a keen antiquarian, and the Police Superintendent of the place my work of examining the private collections was satisfactorily done. And the necessary orders of the Durbar too arrived in the end and I was able to see the State collection also.

37 ·Here I examined eleven collections including the one belonging to the State. The biggest one was the State collection. It is well preserved and in good order, but as the Mss. are kept on open shelves they are easily accessible to rats and mice. One private Jaina

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collection and another in a Jaina Bhandar were also well preserved. The others had not been properly looked after. Two of them at least must have been good collections at one time. There was a list of the State collection and of two or three others.

38. Among the Mss. I saw, the following might be noted :—

Âśvalâyanasûtra-vritti by Traividyavriddha Tâlavrinta-nivâsin.

Haradatta's Comentary, Mitâksharâ, on Gautama-dharmasûtra. Ms. dated Samvat 1645.

Devîmâhâtmyakaumudî by Râmakrishna.

Bhagavatî-padyapushpâñjali.

A Purâṇânukramaṇikâ giving the names and short abstracts of the Purâṇas.

(Smritiprabandha-) Samgraha-śloka by Gangârâma Jadin.

The Krityakalpataru by Lakshmîdhara noticed by Peterson at pp. 103-111 of his report for 1882-83. As he surmises in his Index of Books appended to his Report for 1884-86 the heading Krityaratnâkara in the previous report is an error.

Commentary on Mâdhava's Kâlanirṇayakârikâḥ by Bhaṭṭa S'âmba, son of Bhaṭṭa S'amkara, who was son of Bhaṭṭa Nîlakaṇṭha.

Vîramitrodaya—Paribhâshâprakâśa. It has since been published in the Chowkhamba Sanskrit Series. In it are enumerated the 22 prakâśas of which the whole Vîramitrodaya consists. Besides the Paribhâshâ I saw here the Lakshaṇa and Pûjâprakâśas. In the Sarasvatî-bhâṇḍâra of His Highness the Mahârâjâh of Bikaner I saw all, except Jyotiḥ, Karmavipâka, Chikitsâ and Prakîrṇa, *i. e.*, the fourteen noted as available in the "Preliminary Note" attached to the edition of the Paribhâshâprakâśa and four out of the others.

Paraśurâma-pratâpa, a nibandha, composed by Sâbâjî Pratâpa-râja, of the Jâmadagnya-Vatsa gotra, who was honoured by Nizam Shah, the king of kings. Pratâpa's father was Padmanâbha.

Vârshṇi-samhitâ treating of Karmans.

Vaishṇavadharma-suradrumamañjarî by Samkarshaṇaśaraṇa.

Tithinirṇaya by Chakrapâṇi.

Vairâgyapañchâśatikâ (50) by Kalakalopanâmaka Somanâthakavi.

Sabhyâlamkaraṇa by Govindabhaṭṭa, an anthology in which the names of the authors quoted are given.

Prabodhachandrodaya-kaumudî, a commentary on the Prabodhachandrodaya, by Sadâtmamuni. A genealogy is given at the end. But the last leaf of the Ms. but one, which contained a part of it, was missing. The original name of the commentator before he became a Samnyâsin was Gadâdhara.[28] The date of the Ms. was Samvat 1571 and S'aka 1136.

Raghuṭîkâ by Dharmameru, pupil of Muniprabhagaṇi.

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Saṃvâdasundara. Contains the following nine very short dialogues:—S'âradâpadmayoḥ, Gâṅgeyaguñjayoḥ, Dâridryapadmayoḥ, Lokalakshmyoḥ, S'imhîhastinyoḥ Sanandanayoḥ, Godhûmachaṇakayoḥ, Pañchânâmindriyâṇâm, Mṛigamadachandanayoḥ, Dânaśîlatapobhâvânâm.

Commentary on Vidvadbhûshaṇa by a pupil of the author of the original.

Sârasaṃgraha, an anthology, by S'ambhudâsa.

S'ravaṇabhûshaṇa by Narahari.

Hariharabhûshaṇa-kâvya by Gaṅgârâmakavi.

Subhâshitasârasaṃgraha by Miśra Thakura, son of Miśra Purashottama.

Pâṇinîyadvyâśraya Vijñaptilekha—Achsaṃdhi and Halsaṃdhi.

Manorathakavi's commentary, Vibudhachandrikâ, on Nalodaya.

Anarghyarâghava-pañchikâ by Vishṇu, son of Muktinâthârya. A very old copy.

A commentary, Padakaumudî, by Nemichandra, on Dhanaṃjaya's Dvisaṃdhâna or Râghava-pâṇḍavîya. Nemichandra was a pupil of Devanandin who was an antevâsin (a pupil in close attendance on his preceptor) of Vinayachandra-paṇḍita. The copy of Râghava-pâṇḍavîya by Nemichandra in Bühler's collection of 1872-73 (No. 154) is in reality a copy of this commentary.

S'riṅgâraṭaraṅginî by Sûryadâsa.

Śaṃkaramiśra's commentary on Gîtagovinda.

Kâtantralaghuvṛitti by Bhâvasena Traividya.

Shaḍbhâshâvichâra (Sanskrit and five Prakrits).

A commentary on Sârasvata by Tarkatilakabhaṭṭâchârya, younger brother of Mohanamadhusûdana and son of Dvârika, a Brahman of Mathurâ, of the Datta family. At the request of some pupils of his he put aside the commentary on the Vaiśeshika sûtras which he had commenced, and wrote this in 1672 (Saṃvat) in the city of Ṭoḍa while Jehangir was on the throne. He is thus the same as the author of the Kâlamâdhavîya-vivaraṇa in Rajendralal's Notices, VIII. 283-4, which was composed in 1670 (Saṃvat). The Ms. is dated Saṃvat 1691[29].

A Vâgbhaṭâlamkâravṛitti composed by Vâchaka Jñânapramodagaṇi in Saṃvat 1681 during the reign of Silemasâhi and Navakoṭṭapatî Gajasiṃha. Râjâ Gajasiṃha of Mârvâd or Jodhpur was reigning at the time.

Laghukâvyaprakâśa, without the author's name, in which the kârikâs (metrical portion) only of the Kâvyaprakâśa are explained and not the explanatory prose also.

Mañjarîvikâsa, a commentary on the Rasamañjarî, by Gopâlâchârya, son of Nṛisiṃhâchârya of the Kauṇḍinya gotra. His other name was Bopadeva. (Stein, pp. 63 and 271-3.) The date of composition is given as *Yugarandhravedadharaṇîgaṇyeṅgirovatsare*. *Randhra* means

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nine and so the date is 1494 and not 1484 as given by Stein. The era is not specified. But the name of the cyclic year, Angiras, shows that it is the S'aka era. So the era of the date of Stein's Ms. also must be the S'aka era, since the date is 1514.

Commentary on Chhandomañjarî by Vamśîvadana.

Hemachandra's Chhandonuśâsana with his own commentary.

Sarvâlamkârasamgraha (or Alamkârasamgraha) by Kavîśvara Amritânanda or Amritânandayogin. King Manma the ornament of both the Chandra and Sûrya-kulas, son of king Bhakti, requested the author to treat together, for his benefit, in an easy manner all the different subjects of Alamkâra literature which had been previously treated in separate treatises[30]. There are two Manmas known in the line of the Chiefs of Konamaṇḍala, *viz.*, Manma-Choḍa II. and Manma Satya II. or Manma Satti. The former was a son of Beta, a name sufficiently close to Bhakti to be sanskritized into it. The date of Manma-Choḍa II is somewhere between A. D. 1135 and 1153.

Kâvyanirûpaṇa by Râmakavi. The instances given are the author's own and they refer to a king named Râmasimha or Râmahari.

Rasapadmâkara by Gaṅgâdhara, son of Vatsarâja and younger brother of S'rîrâma[31].

Brahmamîmâmsâ-bhâshya by S'rîkaṇṭhaśivâchârya.

Âtmârkabodha by Govindabhaṭṭa, son of Viśvanâtha bhaṭṭa.

Brahmâvabodha, called Paramârthabodha in margin, by Mukundamuni, pupil of Râmanâtha who was a pupil of Harinâtha. The author composed it, being requested with bent head by Jaitrapâla, that he would make the quintessence of knowledge intelligible to children.

Samkshepaśârîraka with a commentary by Agnichit Purushottama Miśra, pupil of Râmatîrtha.

Kṛishṇastavarâjaṭîkâ, S'rutisiddhânta-mañjarî. (Nimb. Sys.)

Audumbarî Samhitâ by Udumbararshi, pupil of Nimbârka.

Gîtâtâtparya by Viṭṭhala Dîkshita.

Bhaktirasâbdhi-kaṇikâ by Gaṅgârâma, son of Bhagavaddâsa and grandson of Govindadâsa.

Bhâvârthadîpikâ by Gaurîkânta Mahâkavi.

Lakshaṇasamuchchaya giving definitions of various terms.

Tarkabhâshâvivaraṇa by Mâdhavabhaṭṭa, who is spoken of as an antevâsin of Prakâs'ânanda.

A Ms. of Varâhamihira's Samhitâ, dated Samvat 1557 at Jodhpur during the reign of Mahârâva S'rî Sûryamalla.

Brihajjâtaka-ṭîkâ, Keralî. The Ms. was incomplete and I could not find the author's name. The commentary begins या होरा रचिता वराहमिहिराचार्येण.

Amarabhûshaṇa composed, not *by* Amarasimha as stated in Peterson's Ulwar Catalogue (p. 73), but *in his name* as shown by the extract at p. १६८ of the same catalogue. The author as stated in the verses at

the end is Mathurâtmaja. In verses which are very incorrect, at least in the Ms. I saw, Amarasimha's genealogy is given as follows: Râṇâ Udayasimha, S'aktisimha, Bhâṇasimha, Pûraṇa, S'avala?, Mohvama, and Amares'a. The Ms. belonged to Mahârâṇâ Yuvânsimha and is dated Samvat 1891 and S'aka 1756[32]. Yuvânsimha seems to be the same as Javansimha of Mewaḍ (A. D. 1828-38).

Siddhânta-Kaustubha.

Lalla—Golâdhyâya; and Romas'a.

Miṭâṅka-siddhânta composed by Viśvanâthamis'ra in S'aka 1534.

Siddhântasundara—Gaṇitâdhyâya by Jñânarâja, son of Nâganâtha. Ms. dated S'aka 1542.

Siddhântabodhaprakâs'a (Jy.) by Jagannâtha Daivajña.

Lîlâvatî-prakâs'a by Vardhamâna, dated Samvat 1665.

Khavâyaṇa samhita Begins: Shavâyaṇam Dhûmraputram Romakâchâryo vadati (*cf.* Oxf. 338 *b*).

Trikâlajñânaviśvaprakâśachûḍâmaṇi by S'iva.

Yogasamuchchaya by Gaṇapati. The author was son of Vyâs'a Mahottama, who was son of the Brahman Malladeva.

Chaṇḍîsaparyâ-krama-kalpavallî by S'rînivâsa.

Rûpâvatâra and Rûpamaṇḍana by Sûtradhâra (architect) Maṇḍana. I found these and the following Mss. of works on architecture in the possession of a descendant of the architect. His name is Champâlâl. He has got in his possession a copper plate, stating that Maṇḍana had been specially called from Gujarat by Mokalâna, because there was no Sûtradhâra (architect) at the Mewaḍ Durbar, and granting him a village, etc. The plate is dated Samvat 1462. Mokalâna is of course the same as Mokala who supplanted his brother in A.D. 1398. Maṇḍana is said to have built Kumbhalagaḍa and Nâtha, his brother, to have built Chitrakûṭa.

Vâstumañjarî by Sûtradhâra Nâtha, son of Kshetra, who is thus the brother, just referred to, of Maṇḍana.

Uddhâradhoraṇî by Sthapati Govinda, son of Maṇḍana.

Kalânidhi (archit.) by Sûtradhâra Govinda.

Dvâradîpikâ by the same.

Grihavâstusâra by Ṭhakkura Pherû, son of the Parama-Jaina Chandra of S'rîdhaṁkalasa family. Composed in 1372 (Samvat?) in Kamâṇapura. The work is in Prakrit.

Pramâṇa-mañjarî (archit.) by Malla, the architect of Bhânurâja, the ornament of the dynasty of Muñja and Bhoja[33].

Nânâvidha-kuṇḍa-prakâra by Malla, son of the architect Nakula. Nakula was the protégé of Bhânurâja, the lord of Saummeladurga[34].

Bhuvanadevâchâryokta Aparâjitapṛichchhâ.

Vâsturâja by the Sûtradhâra Râjasimha.

Kshîrârṇava by Viśvakarman.

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Kuṇḍoddyotadarśana by S'aṃkarabhaṭṭa, son of Nîlakaṇṭhabhaṭṭa. It is a commentary, called Bhâskara, on the Kuṇḍoddyota of the author's father and was composed in 1728.

Commentary by Viśvanâtha, son of S'rîpati Dvivedin, on his own Kuṇḍaratnâkara.

Vâstutilaka. The names of the author, his father and grandfather are given in the colophon. But the colophon is very incorrect and only the father's name is clearly given as Keśavâchârya.

Viśvavallabha by Miśra Chakrapâṇi of the family of the Brahmans of Mathurâ. It treats of digging wells, planting gardens, &c., and was written at the desire of Pratâpasiṃha, eldest son of Udayasiṃha of Mewad. The date at the end, Saṃvat 1634, may be the date of composition even[35].

Âsaḍa's Upadeśakandalî.

Laghusaṃghapaṭṭaka by Jinavallabha.

Maraṇasamâdhi (Jaina). Ms. dated Saṃvat 1542.

Upadeśataraṅgiṇî (J.) containing stories.

Prabodhachintâmaṇi by Jayaśekhara composed in Saṃvat 1462.

Sthânâṅgamûla-śuddhi-vivaraṇa composed in Saṃvat 1246 by Devachandra, the younger brother of Abhayadevasûri. A spiritual genealogy of the author is given at the end.

39. During my stay at Udaipur I went off for a day to Nâthadvâra, a place sacred to followers of Vallabha. I had heard of two collections there, one belonging to the Chief Maharaj of the place and the other to a minor Maharaj. I was able to see the first. But the second, I was told, would not be accessible. The collection I saw was well ordered and properly looked after. As was to be expected it contains many works belonging to the Vallabha sect. The following are some of the works I saw in it:—

Sârasaṃgraha by S'ambhudâsa.

Mṛigâṅkaśataka by Kaṅkaṇakavi. A Kaṅkaṇakavi is quoted in Vallabhadeva's Subhâshitâvali and in Sûktikarṇâmṛita.

Româvalîśataka by Râmachandrabhaṭṭa Datta.

A Birudâvali by Akabarîya Kâlidâsa.

A Ms. of Kâdambarî in which the name of Bâṇa's son is given as Pulinda, instead of Pulina as given in Stein's Mss. (p. 299). My attention had been previously drawn to this name by Mr. Gaurishankar, who had noticed it in a Ms. in the Victoria Museum at Udaipur.

Vyaktivivekaṭîkâ. A genealogy is given of the king in whose name it was composed. On this side of the Sarayû there was a Yo (Go?) raksha or Nârâyaṇa pura. There reigned (1) Amarasiṃha; (2) Vikramasiṃha, son of (1); (3) Tejaḥsiṃha, son of (2); (4) S'aktisiṃha, son of (3); (5) Jayasiṃha, son of (4), who at the head of the battle with two Suratrâṇas (Sultans) justified his appellation of siṃha (lion); (6) Râmasiṃha, son of (5); (7) Châmuṇḍasiṃha, son of (6), who conquered the Yavana king of Ayodhyâ and looted the treasure

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of the Patshah of Delhi. Another name of his was Rudrasimha and also, it would appear from a defective line, Khaṅgarâja. He came to be called Akâlaghana (a cloud not restricted to a particular season) from his showering gold at all seasons. He it was, who got the commentary written that his name might survive. It is called Tilakaratna and also Akâlaghana[36].

Mîmâṃsâkârikâḥ by Vallabha.

Jaiminisûtrabhâshya by the same.

Ichchhâ âma's Commentary, Bhâshyapradîpa, on Vallabha's Aṇubhâshya.

Another commentary by Purushottama, son of Pîtâmbara.

Vedântâdhikaraṇamâlâ by the same, which of course must be in accordance with Vallabha's Bhâshya.

Vedântakaumudî by Vallabha.

Mânamanohara by Vâdivâgîśvara, son of Vâgîśvarâchârya. There are quotations from this author and this work in the chapter on Jaiminidarśana in the Sarvadarśanasaṃgraha and elsewhere. (Hall, p. 44, and Oxf. Cat. 245*b* and 247*a*). The Ms. is dated Saṃvat 1547.

Paramânandavilâsa (Med.) by Paramânanda, son of Balabhadra.

Turaṃga-parîkshâ by S'ârṅgadhara.

Aśvaśâstra by Jayadatta.

Ratnapaṛîkshâ by Agastya.

Some Mss. from this collection had been lent out and so I did not find the work mentioned as Utprekshâvallabha in the list.

40. From Udaipur I proceeded to Bikaner. To my enquiries through the Political Agent of the place on the former occasion I had received the reply, as mentioned in paragraph 57 of my previous report, that there were no private collections or public Bhandars of Sanskrit Mss. in the State but only the State Library. And as the Sanskrit Mss. in the library were believed to have all been included in the Catalogue compiled by Rajendralal, I had come to think that there would be no use in my visiting the place. But the Pandit at Elphinstone College, who belongs to that part of the country, had informed me that in addition to the Mss. catalogued by Rajendralal, there were a great many others in the State Library. Besides, Bikaner is frequently mentioned, in the Paṭṭâvali from Jaisalmer noticed above, as a place from which pressing invitations to visit it were received and accepted by several Jaina high priests. It was a place, therefore, where the existence of Jaina Bhandars could very well be expected. The Pandit, moreover, whom I had specially engaged was a man from Bikaner and he had assured me that there were many other collections of Mss. in the place. Hence as already stated above I had sent him thither after my return from Jaisalmer. In the course of his work there, besides making a fairly complete copy of the list he had made of the State collection when he was previously in charge of it, he made rough lists of 16 other collections more or less big. Only three out of these sixteen were Brâhmaṇa collections.

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All the others were Jaina. My Pandit, however, brought me names of Brahmans who, he knew or was told, did possess manuscripts but whom he had no hopes of being himself able to persuade to let him see their Mss. and make lists of them. On my reaching Bikaner an officer was told off by the Durbar to take me round to the possessors, or persons in charge, of all the collections that had been and could be discovered, to induce them to let me see them and to render all other help that would be necessary for my work. There were no difficulties raised in the case of the Jaina collections except in one or two cases. Elsewhere even Jainas have not rarely been denied permission to see the Mss. in the Bhandars. Some of the owners here had been to Bombay at some time or other and had been infused with more liberal ideas than usual. Amongst the Brahmans things were not so easily managed. And yet even here, through the assistance of the State, almost all who were a little reluctant at first did ultimately yield. It is, however, not unlikely, that some may not have shown all their manuscripts. Enquiries were made of all Brahmans, in whose case there was even the least likelihood of their possessing Mss. It is, therefore, not very likely now that any one possessing them has been overlooked.

When the Jaisalmer Dewan wrote to me that the Panches of the big Bhandar at the place had agreed to let me inspect their Mss. he stated that I should have to go to the temple to do so, as the Mss. would not be allowed to be taken out. I believe he thought that I should have been better pleased had I been saved the trouble of having to go to the temple. But seeing and examining Mss. in their places was what I had been doing previously in all cases, except in two at Indore, and counted upon having to do it in all subsequent cases. The inspection would not have been so thorough otherwise. In pursuance of this course I went wherever I was invited to go and being a Hindu and a Brahman I could be admitted to the innermost parts of private houses. I had accordingly not unfrequently, especially at Bikaner, to work in the dirtiest and most uncomfortable places imaginable, squatting for hours together in a position so often feelingly described by copyists at the end of the copies of Mss. they make.* But I had the satisfaction of having done my work as well as I could.

In addition to the 13 Jaina collections of which lists had been prepared, I came to know of three more afterwards. The names, of Brahmans likely to possess Mss., which were submitted to me were fifty-one. Of the Jaina collections I was not able to see one, as the person in charge, I was informed, had gone abroad with the key. In the case of another the person in charge showed me a part but owing to illness he said he could not show me the rest. He said he had more, but added that he alone could interfere with them. Of the fifty-one names of Brahmans, six were struck out as the persons denied having any Mss. at all. In a few cases there were only women living in the house and they could not be prevailed upon to bring out their

* Bhagnaprishthakaṭigrivam and adhaḥśirah *i.e.* with the back, waist, and neck broken or bent and with the head hanging downwards.

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manuscripts. I visited the houses of about forty. Only in a very few of these cases I discovered that the collections of Mss. were of any importance. The work most frequently met with was the Bhâgavata and of it a person had often more copies than one. The Jaina collections were generally well preserved and three of them in such good order also, as to make it possible for any particular bundle being found out without much search. Two of these latter and a third not in such good order were considerably large. One contained very old Mss., some being even 500 years old or more.

41. I shall now notice the more noteworthy Mss. out of those I came across in all the collections except the one belonging to the State, to which I shall refer afterwards. They were :—

Laghustavaṭîkâ by Laghvâchârya.

A copy of Nirṇayasindhu dated Saṃvat 1703.

Vyavahârasâra, an abridgment of Yâjñavalkya.

Prâyaśchittasâra by Dinakara, son of Umâmakṛishṇa.

Mahotsavamâlikâ of Vishṇu, according to Vallabha's doctrines, by Gokulachandra, son of Bâlakṛishṇabhaṭṭa of the Âtreya family.

Pâtraśuddhi (Vall.) by Dvârikeśa, son of Mathurânâthasûri.

Laghukârikâs treating of Saṃskâras by Vishṇuśarman.

Navagrahamakha Vasishṭhokta.

Vishṇupûjanapaddhati by Haridvija.

Raghuvaṃśaṭîkâ by Guṇavinayagaṇi.

Raghukâvyadîpikâ, Saṃdehavishaushadhi, by Mahopâdhyâya Kṛishṇa Bhaṭṭa. Ms. dated Saṃvat 1518.

Raghuvaṃśaṭîkâ, Tattvârthadîpikâ, by Navanîta, son of Kṛipârâma.

Raghukâvyadurghaṭa-saṃgraha by Râjakuṇḍa. The author seems to be the same as the one who has similarly explained certain difficult passages in Kirâta.

Raghuvaṃśaṭîkâ, Pañjikâ, by Ânandayativallabha. Date of Ms. Saṃvat 1667.

Raghuvaṃśakâvyavṛitti, Arthâlâpanikâ, by Samayasundara.

Vâsavadattâṭîkâ by Dîkshita Nârâyaṇa, son of Sâvitrî and Viśvarûpa. Copied Saṃvat 1723.

Śiśupâlavadhe Sâraṭîkâ by Vallabha.

Subhâshita-muktâvalî by Vyâsa Harajî. The date is Saṃvat 1731, which may be the date of even the compilation.

Durvâsaḥparâjayanâṭaka noticed above.

Mudrâdîpikâ, commentary on Mudrârâkshasa, by Graheśvara.

Karṇâmṛitaṭîkâ by Nârâyaṇabhaṭṭa.

Sevanabhâvanâ by Haridâsa.

Dushṭadamana, with commentary by Bhaṭṭa Kṛishṇa Hosiṃha, son of Râmeśvara Bhaṭṭa of Janasthâna.

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Kalikântâkutuka-nâṭaka by Râmakṛishṇa.

Ṛitusamhâraṭîkâ by Amarakîrtisûri.

Bhartṛihariṭîkâ by Nâtha, son of Pushkara Vyâsa.

Damayantîvivaraṇa by Chaṇḍapâla.

Prakâśavarsha's Commentary on Kirâta.

Chandravijayaprabandha by Maṇḍanâmâtya, the ornament of the Śrîmâla family.

Râmakîrtiprasasti with commentary by Janârdana.

Râmaśataka by Ṭhakkura Someśvara.

Râmachandradaśâvatârastuti by Hanumân. Towards the end well-known verses from Bhartṛihari such as those beginning with lobhaśched, daurmantryân, &c., occur. This would seem to be an extract from Khaṇḍaprasasti.

Nemidûtakâvya by Kavi Jhañjhana with a commentary by Paṇḍita Guṇavijaya. The poem consists of a number of stanzas, each containing the last line of some stanza of the Meghadûta.

Anyâpadeśaśataka by Maithila Madhusûdana of the Ujatî family.

Kalankâshṭaka.

Mûrkhaśataka.

Meghadûtaṭîkâ, Śṛiṅgârasaddîpikâ, by Kamalâkara, son of Chaturbhuja and Mahlâyi. He salutes Paṇḍita Gangâdhara and S'eshanṛisimha.

Commentary on a Kâlidâsa's Vidvadvinoda, Vidvajjanâbhirâmâ.

Nalavilâsanâṭaka by Râmachandra. Date of Ms. Samvat 1516. The Sûtradhâra refers to Murâri, the author of Anargharâghava.

Kumârasaṃbhavavṛitti, Arthâlâpanikâ, by Lakshmîvallabhagaṇi.

Naishadhaṭîkâ by Gadâdhara, son of Dhîra and of the Śâṇḍilya gotra. The commentator gives an account of the author which might be compared with Râjaśekhara's as summarised by Bühler (J. B. B. R. A. S. X, 82-5). In Vârâṇasî there was a king, Govindachandra. Śrîharsha, who wrote the Khaṇḍana (Khaṇḍanakhaṇḍakhâdya), was the ornament of the Pandits at his court. He had neglected Sâhitya (belles lettres) and devoted himself to Pramâṇa (philosophy). Some jealous persons thinking highly of themselves for their knowledge of Sâhitya used to slily exchange significant glances with one another whenever he entered the court. On one occasion he found them out and on enquiry learnt the cause. So he wrote the Naishadhacharita, the pre-eminent abode of the sentiment of Śṛiṅgâra (love), and took it to the king. The king was pleased and granted him two seats at his court, one amongst those learned in Tarka (philosophy) and the other in those learned in Sâhitya and accordingly two tâmbûlas (presents of betel-leaves) also. Harsha obtained another name, that of Kavipaṇḍita. When he undertook to write the poem he took the help of the Chintâmaṇimantra to decide what hero he should select and was inspired to take up Nala.[37] Râjaśekhara has made him a contemporary of Jayantachandra. Gadâdhara places him earlier by half a century, if by Govinda-

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chandra he means the grandfather of Jayantachandra and not some one long before that date, of whom we know nothing as yet. (J. B. B. R. A. S. X, 37; Ind. Ant. II, pp 72-3 and J. B. B. R. A. S. XI, pp. 279-287).

Naishadhakâvya with Vidyâdhara's Commentary.

Lakshmî vâsa's commentary, Mugdhabodhinî, on the Meghâbhyudaya-kâvya of Sâyaṃkeli. Mâṇâṅka is generally believed to be the author of the Meghâbhyudaya. May Sâyaṃkeli be another name of his ?

Vṛindâvanakâvya with commentary.

Commentary on Jambûnâga's Chandradîpa.

Saṃvâdasundara noticed above.

Śabdalakshaṇa by Vararuchi.

Sârasvataśâṭîkâ, Mitâkshará, composed by Harideva in 1769.

Sârasvatasûtravṛitti by Tarkatilaka noticed above.

Madhyakaumudîvilâsa composed in Śivarâjadhânî by Jayakṛishṇa, son of Raghunâtha, son of Govardhana of the Maunikula.

Prakriyâsâra by Kâśînâtha.

Dhâtumañjarî by Kâśînâtha.

Śabdaśobhâ by Nîlakaṇṭha, pupil of Bhaṭṭoji Dîkshita, and son of Śukla Janârdana and grandson, on the mother's side, of Vatsâchârya.

Laghubhâshya—the five Samdhis. By Raghunâtha, son of Vinâyaka. Raghunâtha studied Patañjali's Mahâbhâshya and other śâstras with Bhaṭṭoji Dîkshita and wrote the present work in Vṛiddhanagara.[38]

Vṛittidîpikâ by Maunin Śrîkṛishṇa (same work as No. 2027 in Rajendralal's Notices).

Apaśabdakhaṇḍana by Bhâsarvajña.

Guṇakittvashoḍaśikâ-sûtra (in accordance with Pâṇini) with commentary. The original was written by Guṇavinaya, pupil of Jayasoma-sûri, while Jinasiṃha was on the Paṭṭa (Pet. IV. Ind.).

Vâkyaprakâśa by Udayadharma. Date of composition Saṃvat 1507.

Shaṭkârakaparichchheda by Mahopâdhyâya Ratnapâṇi.

Pâṇinîyaparibhâshâsûtra by Vyâḍi (3 leaves).

Prâkṛitavyâkaraṇa by Chaṇḍa

Mâdhavîyakârikâvivaraṇa by Tarkatilakabhaṭṭâchârya.

Paribhâshâvṛitti, Lalitâ, by Purushottama.

Sundaraprakâśaśabdârṇava (Uṇâdisâdhana) by Padmasundara, pupil of Padmameru. Date of Ms. Saṃvat 1618. (Pet. IV. Ind.).

Ratnâvalî, commentary on Sârasvataparibhâshâpyâyâvatârasûtra, by Dayâratna, pupil of Jinaharshasûri.

A Ms. of Daurgasiṃhakâtantravṛittiṭîkâ on which a ṭippaṇaka was written in Aṇahillavâṭaka, in Saṃvat 1369 while Alp Khan was ruling, by Guṇakîrti, pupil of Vîrasûri, for Śâlibhadra. This Alp Khan was brother-in-law of Sultan Alauddin and father-in-law of

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the latter's son, Khizr Khan (Elliot and Dowson III pp. 157 and 208). The ṭîkâ is by Muni Pradyumnasûri, pupil of Devaprabhasûri, who was pupil of Dharmasûri of the Chândrakula and also of Dharmasûri's pupil, Padmaprabha.[39] This author is the same as that of Vichârasâraprakaraṇa (Pet. IV, Ind., p. lxxx).

Prabodhachandra (Gr.) by Gatakalaṅka, son of Râmakṛishṇa.

Uktiratnâkara (Shaṭkârakodâharaṇa) by Sâdhusundaragaṇi.

Ślokayojanopâya by Nîlakaṇṭha, son of Sûri, who was son of Padmâkara Dîkshita. Consists of 30 stanzas on construing.

Śabdaprakâśa by Mâdhavâraṇya.

Dvyakshara nâmâlâ and Mâtṛikânâmamâlâ by Saubhari.

Ekâksharanâmamâlâ by Vararuchi.

Sâhityakalpadruma *saṁvardhita* (enlarged) by Karṇasiṁha, son of the king of kings, Śûrasiṁha. These were princes of Bikaner in A.D. 1631 and 1613.

Vṛittaratnâvalî by Chiramjîva.

Bhavadeva's commentary on Kâvyaprakâśa noticed at Jaisalmer.

Kâvyaprakâśaṭîkâ, Sâradîpikâ, by Vâchaka Guṇaratnagaṇi, pupil of Vinayasamudragaṇi who was pupil of Jinamâṇikyasûri.

Rasachandrikâ by Viśveśvara, son of Lakshmîdhara.

Prâkṛitapiṅgalaṭîkâ by Chitrasenabhaṭṭa.

Vṛittaratnâkaravṛitti, Sukavihṛidayânandinî, by Sûlhaṇa. Ms. dated Saṁvat 1560.

Commentary on Chhandaḥsundara or Pratâpakautuka. Both the text and the commentary by Naraharibhaṭṭa, son of Svayambhûbhaṭṭa and pupil of Vidyâraṇya. Gives stanzas exemplifying the different metres and is called a stotra.

Prâkṛitachchhandaḥkośa by Ratnaśekhara.

Vṛittasâra by Pushkara Miśra, son of Nṛisiṁha Miśra. The whole consists of two leaves only.

Vidyâbhûshaṇa's commentary on Chhandaḥkaustubha by Râlhâ-Dâmodarakavi.

Vâgbhaṭâlaṁkâraṭîkâ, Jñânapramodikâ, composed by Vâchanâchârya Pramodagaṇi in Saṁvat 1681 at Lavera, when Gajasiṁha was on the throne. This Gajasiṁha is that of Marvad.

Pâtañjala-chamatkâra by Chandrachûḍa, who had learnt the essence of Yoga from Prabhâkara.

Adhikaraṇakaumudî by Râmakṛishṇa.
Guruchandrodayakaumudî by Râmanârâyaṇa.

Aṣhṭottara-sahasra-mahâvâkya-ratnâvali compiled from the 108 Upanishads by Râmachandra, pupil of Vâsudevendra Sarasvatî.

Advaitasudhâ, a commentary on the Sârasvatopanishad which is also called Raghuvaṁśa. It is by Lakshmaṇa Paṇḍita, son of ... ttasûri, an ornament of the Brahmajñânin family. The author was

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kindly regarded by Uttamaślokatîrtha mahâmuni. An attempt is made therein to interprete the Raghuvaṃśa so as to yield a Vedantic meaning[40].

Bhagavadbhaktivilâsa by Gopâlabhaṭṭa.

Tattvanirṇaya by Varadarâja.

Harivyâsadeva's commentary on Nimbâditya's Daśaślokî.

Vedântasiddhântadîpikâ by Vanamâlin.

Pramâṇasaṃgrahaṇî, Comm. on Ânandatîrtha's Sadâchârasmṛiti.

Râmanârâyaṇa's Tattvasaṃbodha.

Bhaktihaṃsa-vivṛiti, Bhaktitaraṅgiṇî, by Raghunâtha.

Śâṇḍilyasaṃhitâ (Bhakti).

Khaṇḍanakhaṇḍakhâdyaṭîkâ, Vidyâsâgarî, by Ânandapûrṇa, pupil of Abhayânanda. The commentator's surname was Vidyâsâgara.

Viśishṭâdvaita-siddhânta by Śrînivasâdâsânudâsa, pupil of Veṅkaṭâchârya.

Vijñânanaukâ with a commentary, Padavyâkhyâ, by Mukunda Parivrâjaka.

Upadeśapañchaka with a commentary by Bhûdhara.

Vivekasâra by Râmendra.

Nyâyapradîpikâ by Râmadâsa, pupil of Udâsînâchârya Brahmadâsa.

Nyâyâvatârasûtra by Siddhasena Divâkara.

The last leaf only of Tarkabhâshâvivaraṇa composed by Śubhavijaya in Saṃvat 1665.

Commentary on Tarkabhâshâ by Murâribhaṭṭa, son of Gaṅgâdhara. Date of Ms. Saṃvat 1662. In another Ms. the author is called Muravairin, which is the same as Murâri.

Vidyâdarpaṇa (Ny.) by Hariprasâda.

Tarkalakshaṇa by Maṇikaṇṭhabhaṭṭâchârya.

Sarasvatîtîrtha's commentary on Varadarâja's Târkikarakshâ.

Commentary on Nyâyasâra, Nyâyamâlâdîpikâ, by Jayasiṃhasûri pupil of Mahendrasûri.

Commentary on Ânandânubhava's Tarkadîpikâ by Advayâraṇyamuni, pupil of Advayâśramapûjyapâda. Date of Ms. Saṃvat 1622.

Nyâyapradîpa by Gopîkânta.

A Ms., dated Saṃvat 1631, of Śaśadhara's Nyâyasiddhântadîpa.

Very old copies of such astronomical works as Siddhântaśiromaṇi, and medical works such as Suśruta, Âtreya-saṃhita, Bhâvaprakâśa, Charaka and Aṣṭâṅgahṛidaya and Aruṇadatta's commentary on it.

Vṛiddhagârgîyajyotiḥśâstra.

Grahâbhâvaprakâśaṭîkâ by Bhaṭṭotpala.

Varshatant a or Nîlakaṇṭha-tâjika composed in Śaka 1509 by Nîlakaṇṭha, son of Ananta and grandson of Chintâmaṇi of the Garga gotra.

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Karaṇakutûhala-ṭîkâ by Padmanâbha.

Commentary on Râma's Samaraśâra by his younger brother, Bharata.

Ṭîkâ-sâra-samuchchaya, containing comments on the different cyclic years. The author quotes from Rudrasvâmin's Śuklaṭîkâ. The Ms. bears the date Saṃvat 1322. Whether it is that of composition or of mere copying cannot be said.

Jâtakârṇava by Varâhamihira.

Śaunakîyavivâhapaṭala copied in Saṃvat 1588 when Humayun the Mongal was reigning at Agra.

Malayendusûri's commentary on Mahendrasûri's Yantra-râja.

Commentary on Śrîpati's Jâtakapaddhati by Kṛishṇa Daivajña, son of Ballâla Daivajña.

Nîlakaṇṭha's Saṃjñâtantra.

Praśnâvalî by Jaḍabharata, pupil of Muni Mâdhavânanda.

Budhasiṃhaśarman's commentary, Praśodhanî, on his own Grahaṇâdarśa.

Amṛitakumbha written by Nârâyaṇa, son of Râma, in Saṃvat 1582.

Saṃvatsarotsavakâlanirṇaya by Purushottama.

Lîlâvatîṭîkâ by Paraśurâma.

Lîlâvatîṭîkâ by Moshadeva, son of Suvarṇakâra Bhîmadeva.

Sâmudrika by Durlabharâja, son of Amarasiṃha.

Śârṅgadharadîpikâ by Âḍhamalla.

Pathyâpathyavibodha by Keyadeva.

Kautuka-Chintâmaṇi by Pratâparudradeva.

Kulapradîpa. Vidyâkaṇṭha, who was the sun to the lotus of Śivamata (body of doctrines of the Śaiva school), having studied it of Śrîrâmakaṇṭha and teaching it to the author, asked the latter to write a plain and short exposition of the doctrines, such as would be useful to all. The author expresses the wish that the Kaulas would read the work and be happy[41].

Śivârchanachandrikâ by Śrînivâsa in 46 Prakâśas.

Kaula-khaṇḍana by Gauḍa Kâśînâtha-dvija.

Pañchâyatanaprakâśa (Mantra) by Chakrapâṇi.

Laukikanyâya-saṃgraha. Same work as No. 3139 in Rajendralal's Notices. Only in the colophon the author's name is here given as Raghunâthadâsajîka.

Bâlachandraprakâśa (Dh., Jy., Med., &c) by Viśvanâtha, son of Padmanâbha. Caused to be written by king Bâlachandra, son of the king of kings, Râya Ḍhola.

Śyainika śâstra (hunting) by Rudradeva.

Asamabâṇa-śâsanânusṛita-Śâstra by Vîrabhadra, in which the author treats in Âryâ metre the subjects in Vâtsyâyana's Kâmasûtra.

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A Ms. of the Jayamaṅgalâ, commentary on the Kâmasûtra, bearing in two or three places the following colophon : Ityaparârjunabhujabalamallarâja-Nârâyaṇa-Chaulukya-chûḍâmaṇi--mahârâjâdhirâja--śrîmad-Vîsaladevasya Bhâratî-bhâṇḍâgâre Śrî-Vâtsyâyanîya-Kâmasûtraṭîkâyâṃ Jayamaṅgalâbhidhâyâṃ &c. Of the same import was the colophon of the Ms. of the commentary used by the author of the English translation of the Kâmasûtras published at Benares for the Hindoo Kama Shâstra Society (Schmidt's Ind. Erotik, pp. 24-5). The colophon of Weber's Berlin Ms. No. 2238, and of Rajendralal's Ms. No. 2107, is as follows: ity Aparâjita Arjunavalamallarâja Nârâyaṇamahârâjâdhirâja Chaulukyachûḍâmaṇi Śrî Mahîmalladevasya bhâratî, &c. All this would seem to indicate that it is very likely that the commentary was composed for Vîsaladeva. There is no Chaulukya king called Mahîmalla, unless that was a designation of Vîsaladeva. Vîsaladeva reigned from A. D. 1243 to 1261 and the 13th century is the latest date assigned by Schmidt to the author of the commentary.

Vinodasaṃgîtasâra. Manuscript old.

Sanmatiṭîkâ by Abhayadeva, pupil of Pradyumnasûri (Pet. IV. Ind$_c$).

Vâsupûjya-charita by Vardhamâna, pupil of Vijayasiṃhasûri.

Upamitabhavaprapañchâkathâ by Siddha, pupil of Haribhadra.

Dharmaratna-karaṇḍaka with commentary. Both by Vardhamâna, pupil of Abhayadeva. Commentary written in Saṃvat 1172 in the village of Dâyikakûpa devoted to King Jayasiṃha.

Lakshmîvallabha's commentary on Uttarâdhyayanasûtra.

Kalpakiraṇâvalivyâkhyâ composed by Dharmasâgaragaṇi in Saṃvat 1628.

Pushpamâlâvachûri. Date of composition Saṃvat 1512.

Ekîbhâvastotraṭîkâ by Vâlirâja.

Somakîrtyâchârya's Pradyumnacharita. The date of composition was illegible.

Siddhântasâroddhâra by Kamalayamopâdhyâya, pupil of Jinaharshasûri of the Kharataragachchha.

Jainamatîya Râmacharitra by Hemâchârya.

Vidyâlayastlâna by Jayavallabhakavi.

Nyâyârthamañjûshikânyâsa. Both the text and the commentary are by Hemahaṃsagaṇi.

Siddhahemachandrâbhidhâna-Śabdânuśâsana-dvyâśrayavṛitti by Abhayatilakagaṇi, pupil of Jineśvarasûri.

Commentary on Vidagdhamukhamaṇḍana, by Naraharibhaṭṭa.

Jñânârṇava, a Dhyânaśâstra extracted by Âchârya Śubhachandra from Jinapati-sûtra.

Jaina Tarkabhâshâ by Yaśovijayagaṇi.

Stlânâṅgavṛitti by Meghavijayajamuni.

Somaśatakaprakaraṇa by Somaprabhâchârya.

Prabodhachintâmaṇikâvya by Kavi Jayaśekhara.

Sûktiśreṇi by Guṇavijaya Mahopâdhyâya.

Uttarâdhyayanavṛitti, Sukhabodhâ, composed by Nemichandrasûri in Saṃvat 1129. There is a Nemichandra about that date in the Tapâgachchha paṭṭâvalis.

An Avachûri, on Praśamarati, by Haribhadrasûri, pupil of Mânadeva. Date of composition Saṃvat 1185.

Udayasimhasûri's Vritti on Jinavallabha's Piṇḍaviśuddhi. Date of composition Saṃvat 1295.

Vichârasaṃgraha drawn like nectar from the ocean of the Âgamas in Saṃvat 1443 by Kulamaṇḍana of the Tapâgachchha (Pet. IV. Ind.).

Meghadûta or Nemijinacharita by Vikrama, son of Sâṅgaṇa. Utilises by way of *Samasyâ* the last lines of the stanzas in Meghadûta.

Visaṃvâdaśataka by Samayasundara. Treats of differences as regards Sûtras and Vṛittis.

Upadeśaratnâkara by Munisundara Sûri (Pet. IV. Ind.).

Śṛiṅgâravairâgya-taraṅgiṇî, by Śatârthavṛittikâra Somaprabhâchârya, with commentary, Sukhabodhikâ, by Nandalâla.

Dvijavadanachapeṭaka (a Vedâṅkuśa) by Haribhadrasûri.

Dvijavadanachapeṭâ, Vedâṅkuśa, by Hemachandra. Contains extracts from Purâṇas, Dharmaśâstras, Vivekavilâsa, &c., for teaching Dharmasarvasva (quintessence of right conduct).

Commentary on Vidagdhamukhamaṇḍana by Târâbhidhakavi living in Śivarâjadhânî.

Commentary, on Prâkrit Vijjâlaû, by Ratnadeva. Composed in Saṃvat 1393.

42. I now come to the State collection at Bikaner. It was very satisfactory to see that the Mss. were well preserved and arranged. Any bundle that was required could be picked out easily. And I was informed that His Highness the Maharajah intended to house them in a still better place when the building that was being then erected for this among many other purposes would be completed. I have already mentioned the fact of my having been informed that there were many manuscripts in the collection not included in Rajendralal's catalogue. I found the information to be correct. The additional Mss. were not purchased after the catalogue was made. They were not produced for cataloguing by the person then in charge, perhaps because he felt suspicious about the fate of the manuscripts that were being catalogued. I shall here notice only a few of such as do not appear in the catalogue:—

Śrîsûktabhâshya by Kârṇâṭaka Liṅgaṇabhaṭṭa.

Kâtyâyanaśrautasûtrabhâshya by Anantadeva.

Âhlâdalaharî by Jânî Mahâpâtra. This is No. 474 in Rajendralal's Catalogue. But the date of composition, which is Samvat 1635, is not given there.

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Prâyas'chittapradîpikâ by Kes'ava. The name of the author is taken from the word Kes'avî in the margin. The author states that (Apastamba's) Prâyaśchittaprapâṭhaka was expounded by Bhâskarârya in 209 stanzas in accordance with Dhûrtasvâmin and that he himself carrying[42] the verses in his mind is giving out their sense for easy understanding. Bhâskarârya's work must be the Âpastambaprâyas'chitta's'atadvayî noticed by Burnell at p. 276 of his Tanjore catalogue and the Bhâshya, referred to in the S'atadvayî, must be Dhûrtasvâmin's.

Parâs'araṭîkâ, Vidvanmanoharâ, by Nandapaṇḍita.

Mâdhavakârikâvyâkhyâna by Śambabhaṭṭa, son of Bhaṭṭa Śaṃkara, who was son of Nîlakaṇṭha.

Nîti, Râjadharma, Vyavahâra, and Kâlakâṇḍas of Lakshmîdharabhaṭṭa's Krityakalpataru.

A copy, dated Sam. 1556, of the Paras'urâmapratâpa noticed above.

Govindamânasollâsa or Mânasollâsa by Govindadatta. Devâditya was minister to king Harasiṃha of Karṇâṭavaṃs'a. His son was Ganes'vara, devoted to Vîres'vara, the minister, who was his elder brother, as Lakshmaṇa to Râma. The introduction,[43] which gives this information, further proceeds, it would seem, to state that this Ganeśvara was made a Mahâsâmanta (or great feudatory) over the province of Aṅga by the Kings of Mithilâ. His son was Govinda. It would not be very difficult to determine who this Harasiṃha was. There is one Harasiṃha of Nepal who is spoken of as Karṇâṭachûḍâmaṇiriva in one of the Inscriptions from Nepal, published by Bhagvanlal in Vol. IX of the Indian Antiquary (p. 188), though according to modern Nepal Vaṃśâvalis or lists of dynasties he comes immediately after the Karṇâṭaka dynasty. And in the next inscription, where he is called Harisiṃha, he is mentioned as having dug tanks in Mithilâ and settled Neṭâla (pp. 190—1). The date assigned to him according to the Vaṃs'âvalis is 1324 A. D. There is a Harasiṃha of Mithilâ, son of Bhaveśa, in whose reign a work called Ratnâkara was written by Chandes'vara in A.D. 1314 (Hall's Sâṃkhyapravachanabhâshya, p. 36.) These two and the present one are identical.* There is another Harasiṃha, son of Bhaveśa, mentioned in Sanmis'ra Mis'rû's Vivâdachandra (Oxf. Cat., p. 296*a*). Govindamânasollâsa is quoted in Malamâsatattva by Raghunandana Bhaṭṭachârya, who lived between A. D. 1431 and 1612.

Śṛiṅgârarasarasî by Mis'ra Bhâva, son of Mis'ra Laṭaka. Describes in verse the different objects connected with Śṛiṅgâra.

Padyamuktâvali by Govinda Bhaṭṭâchârya, son of Rudranyâyavâchaspati Bhaṭṭâchârya.

Sûktimuktâvali by Vis'vanâtha, son of Vidyânivâsa Bhaṭṭâchârya.

Sukṛitakallolinî, *i. e.*, Praśasti of Vastupâlânvaya by Udayaprabha. Begins with Châpotkaṭa Vanarâja, Yogarâja, etc.

Eight Ashṭakas such as Hams'âshṭaka, Mayûrâshṭaka, Gajâshṭaka.

Subhâshitaratnâkara by Umâpati Paṇḍita, son of Nirmalanâtha.

* See Supplementary Note.

Commentaries on Hâla's Gâthâsaptaśatî by Kulanâthadeva, Pramukhasukavi and Mâdhavabhaṭṭa, son of Maṇḍala Bhaṭṭa. The last one was set to write the commentary by Kṛishṇadâsa of the Mihira family.

Commentary on Dushṭadamana.

Kavîndrachandrodaya. This is the same work as No. 815 in Rajendralal's Notices. There the compiler's name is given as Vidyânidhi Kavîndra. This is not correct as will be seen from the verses beginning "Śrîmatkâśî" in the extracts given by Rajendralal himself and from the last line but one of the account given by himself, under the heading, vishayaḥ. Krishṇa is the compiler. Vidyânidhâna (or Vidyânidhi) Kavîndra Âchârya Sarasvatî is the author in whose praise the verses contained in the compilation were written by different poets from Kâśî, Prayâga and many other places. There is also another work in praise of him in this State Collection called Sarvavidyânidhâna-Kavîndrâchârya-Sarasvatînâm Laghuvijayachchhandaḥpustakam and there is also a commentary on it. The subject of these praises is the author to whose credit stand Kavîndrakalpadruma, Haṃsadûtakâvya, etc.

Jagadâbharaṇa by Jagannâthapaṇḍita.

An Âbhânakaśataka.

Commentary on the Amaruśataka, Saṃjîvanî, by Arjunavarmadeva, son of king Subhaṭavarman of Bhojakula.

Other commentaries on the same by Nandikeśa and Anavemabhûpâla.

Sundarîśataka by Utprekshâvallabha Gokulabhaṭṭa. Written in Saṃvat 1648 while Akbar was living at Lahore and ruling the earth. The poem is published in Kâvyamâlâ, Pt. IX, from a Ms. dated Saṃvat 1653. The verses giving the date of composition do not, however, occur there.[44]

Adharaśataka by Śaiva kavi Nîlakaṇṭha, son of Śukla Janârdana and Hîrâ, grandson, on the mother's side, of Vatsâbhârya and pupil of Bhaṭṭa Maṇḍana (same as Oshṭhaśataka, Weber's Berl. Cat., p. 171). The author seems to be the same as that of the Śabdaśobhâ noticed above (p. 44).

Virahiṇîmanovinoda with the commentary, Padamâtraprakâśikâ. Both by Vinaya (or Vinâyaka?) kavi.

Śṛiṅgârasaṃjîvanî by Haridevamiśra, son of Gaurîpati, who was son of Nîlamaṇi.

Śṛiṅgârapañchâśikâ by Vâṇîvilâsa Dîkshita.

Chaurapañchâśikâ with Bhaveśvara's commentary.

Gîtagovindaṭîkâ, Sâhityaratnamâlâ, by Śeshakamalâkara, son of Aṅganâtha and Mhâlâ. The Ms. bears date Śaka 1578.

Kṛishṇagîta by Somanâtha, like Gîtagovinda and later.

Nalavilâsanâṭaka and Nirbharabhîmavyâyoga by Râmachandra kavi, pupil of Âchârya Hemachandra.

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Commentary on Anargharâghava, Rahasyâdarśa, by Devaprabha.

Liṅgadurgabhedanânâṭaka (with vîrarasa or the heroic sentiment predominant and śânti or the sentiment of tranquillity subordinate) by Dâḍambhaṭṭa or Paramânanda.

Kaṃsavadhaṭîkâ by Vîreśvara, son of Śesha Kṛishṇa, which latter is probably the same as the author of the play.

Ushâniruddhanâṭaka by some king of Kâśî called Lakshmînâtha. Narottama and Kâśînâtha are mentioned as his predecessors on the throne.

(Vibhâvana-?) Kusumâvachayalîlânâṭaka by Madhusûdana Sarasvatî.

A number of Prahasanas (farces), such as Prâsaṅgika, Sahṛidayânandana, Vibudhamohana, Adbhutataraṅga, all by Harijîvanamiśra, son of Lâlamiśra, who was son of Gauḍa Vaidyanâtha Miśra. The Adbhutataraṅga was written by order of the king of kings, Râmasiṃha. A Ms. of the author's Vijayapârijâta (Rajendralal's No. 129) is dated Saṃvat 1730. So the Râmasiṃha cannot be the one who was on the throne at Jodhpur in A. D. 1750.

Kalikântâkutûhalaprahasana by Râmakṛishṇa, son of Tripâṭhî Kalyâṇakara. Seems to be the same as Kalikântâkutukanâṭaka noticed above.

Gaurîdigambaraprahasana by Śaṃkaramiśra.

Commentaries on Kâdambarî by Bâlakṛishṇa and Soma-Yâjñika Mudgala Mahâdeva.

Commentary on Vâsavadattâ by Prabhâkara.

Guṇamandâramañjarî by Raṅganâtha.

Sîtâmaṇimañjarî by Râmânandasvâmin.

Gopâlavilâsa by Madhusûdanayati.

Mukundavilâsa by Raghûttamatîrtha, pupil of Purushottamatîrtha.

Kṛishṇalîlâmṛitalaharî by Daivajña Raghuvîra Dîkshita, son of Viṭṭhala Dîkshita.

Bhagavatprasâdacharita by Dâmodara, son of Yamunâ and Viśvanâtha, and a commentary on it.

Chaṇḍiśatakaṭîkâ by Dhaneśvara, son of Brâhmaṇa Somanâtha or Someśvara of Daśakurajñâti.

Ṛituvarṇanakâvya by Durlabha with commentary. Date of Ms. Saṃvat 1625.

Udârarâghava by Mallâri.

Râmacharitakâvya by Raghûttama.

Bhramaradûtakâvya by Nyâyavâchaspati Bhaṭṭâchârya.

Goḷalarâya's Yamakamahâkâvya, Râmachandrodaya, with his own commentary.

Lakshmaṇa Paṇḍita's Râghavapâṇḍavîyaṭîkâ.

Commentaries on Naḷodaya by Gaṇeśakavi and Sarvajñamuni (Padârthaprakâśikâ).

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Śatasłokîkâvya by Râkshasa Manîshin with a commentary by Śâṇṭâkuṭumbin Ṛishyaśṛiṅga.

Commentaries on Naishadha by Vidyâdhara and Paṇḍita Lakshmaṇa (Gûḍhârthaprakâśikâ).

Pratinaishadhakâvya by Nandanandana. Composed in Saṃvat 1708 while Shah Jehan was on the throne.

Raghuvaṃśâ !idurghaṭochchaya by Râjakuṇḍa.

A Padyâvali of which the Ms. is dated Saṃvat 1649. The compiler simply calls himself a Ḍvijabandhu. He has gathered together verses (with names of the authors) relating to the god Mukunda by poets other than Jayadeva and Bilvamaṅgala.

Vâkyabhedavichâra by Anantadeva.

Vâkyapadîya-vâkyakâṇḍaṭîkâ by Puṇyarâja.

Prayuktâkhyâtamañjarî. The author says he has collected the roots in use from the wonderful Âkhyâtachandrikâ of Bhaṭṭa Malla.

Ekârthâkhyâtapaddhati by Bhaṭṭa Malla.

Vṛittamuktâvali and Vṛittamuktâvalîtarala by Mallâri.

Alaṃkâratilaka by Bhânudatta.

Śiśubodhakâvyâlaṃkâra by Vishṇudâsa Kavi, son of kavi Mâdhava.

Chaturachintâmaṇi by Gaṅgâdhara, son of Miśra Saṃdoha.

Śṛiṅgâratilakaṭîkâ, Rasataraṅgiṇî, by Gopâlabhaṭṭa, son of Dâviḍa Haribhaṭṭa.

Kavikutûhala by Kavidhaureya Mallâri.

Sahasrâdhikaraṇasiddhântaprakâśa (Mîm.) by Bhaṭṭa Śaṃkara, son of Bhaṭṭa Nârâyaṇa.

Pañchapâdikâṭîkâ by Ânandapûrṇa or Vidyâsâgara. He seems to be the same as the Vidyâsâgara, who is the author of a commentary on the Khaṇḍana-khaṇḍakhâdya.

Vedântaprakriyâhâra by Kûrma.

Sûktimuktâvali (relating to Advaitavidyâ) by Lakshmaṇa, son of Dattasûri and favoured of the Mahâmuni Uttamaślokatîrtha.

Vishṇubhaktichandrodaya composed by Nṛisiṃhâraṇyamuni in Śaka 1347.

Gîtârthavivaraṇa by Viśveśvaratîrtha, pupil of Vidyâdhirâjatîrtha.

Satyanâthayati's Abhinavagadâ directed against Apyadîkshita's Mâdhvamukhamardana.

Kâṇâdarahasya by Miśra Śaṃkara, who therein says that he wrote what his father Bhavanâtha told him. Date of Ms. Śaka 1551.

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Nyâyachandrikâ by Mâdhyandina Keśava, son of Ananta and grandson of Keśava.

Sâmudrikatilaka by Durlabharâja. Âhilla of the Prâgvâṭa family was minister to Bhîmadeva. His son was Râjapâla and grandson Narasiṃha. Naraisṃha's son was Durlabharâja who was made mahattama by king Kumâraṛâla. His son, Jagaddeva, is also mentioned. Kumâraṛâla was on the throne from A. D. 1143 to 1172.

Rasaratna-pradîpa (or dîpa) by Râmarâja. The author belonged to the line of Ṭâka princes of Kâshṭhâ. A genealogy is given. It commences with Harichandra. Harichandra's son was Sâdhâraṇa. Sâdhâraṇa had three sons: Lakshmaṇasiṃha, Sahajapâla and Madana. The eldest Lakshmaṇasiṃha is not referred to as having been on the throne. In this family was born king Ratnapâla and his son was Râmarâja. The present work was written at the desire of king Sâdhâraṇa. This must be some other Sâlhâraṇa than the one mentioned above, probably an elder brother of Râmarâja. The author gives a list of the works consulted in verses identical with those in Rasarâjalakshmî (Oxf. 321a, Dṛishṭvemam, &c.), with Kâkachand. for Karkachand., samsṛiti for Suśruta and śaktyâgamam for śaktâgamam[45]. The last Ṭâka prince of Kâshṭhâ known hitherto has been Madanapâla. The present work gives the names of two more princes in that line after him. But how many rulers there were between Madanapâla and the first of these two is not stated.

Saṃgîtaratnâkaraṭîkâ, Sudhâkara, by Siṃha Bhûpâla. The colophon at the end of this work corresponds exactly up to "virachi" with the colophon I found at the end of the Ms. of Rasârṇavasudhâkara, I saw in this collection[46]. So both the Rasârṇavasudhâkara and the Saṃgîtaratnâkaraṭîkâ, Sudhâkara, are evidently attributed to the same royal author. About the former work Burnell in his Tanjore Catalogue (where it is called simply Ra·ârṇava) says :—"The nominal author is said to have been a Tanjore Prince of the last (18th) century."

Śṛingârahâra by the Mahârâjâdhirâja Hammîra. The author says he compiled the book collecting together the views of those, who knowing gîta, vâdya and nṛitya (singing, music and dancing) wrote about them Amongst such writers he mentions Brahmâ, Îśa, Gaurî, Bharata, Mataṅga, Śârdûlaka, Kâśyapa, Nârada, Viśâkhila, Dantila, Nandikeśa, Rambhâ, Arjuna, Yâshṭika, Râvaṇa, Durgaśakti, Anila and others, Kohala, Aśvatara, Kambala, king Jaitrasiṃha, Rudraṭa, kings Bhoja and Vikrama, Keśideva the sole king of the world, Siṃhaṇa, king Gaṇapati, and Jayasiṃha and other kings[48].

Saṃgîtamakaranda by Veda or Vedabudha, son of Ananta, who was son of Dâmodara. This Dâmodara may be the author of the Saṃgîtadarpaṇa.

Saṃgîtasârakalikâ by Śuddhasuvarṇakâra Moshadeva. A very old copy. There is noticed above a Lîlâvatîṭîkâ by Suvarṇakâra Moshadeva.

Vidagdhamukhamaṇḍanaṭîkâ, Vîṭikâ, by Gaurîkânta Sârvabhaumabhaṭṭâchârya.

Vidagdhamukhamaṇḍanaṭîkâ, Śravaṇabhûshaṇa, by Narahari.

43. After my return from tour, through the kindness of the Political Agent and the Bikaner Darbar, I got a loan of a Ms. of the Śrîbhâshya from this State collection for the edition of that work in the Bombay Sanskrit Series.

44. From Bikaner I proceeded to Hanumangad (or Bhatner) which belongs to the same State. Here my assistant met with an accident while getting on to the back of a camel and thenceforward for a few days he was not able to help me at all and not very actively during the rest of the tour.

45. Writing in 1872 A. Cunningham said he had previously seen in the fortress there a room ten or twelve feet long and about six feet broad half filled with manuscripts, from among the topmost of which he picked out a palm-leaf manuscript and found it dated Samvat 1200 *i. e.* A. D. 1144 (Gough's Records, p. 82). When Bühler visited the place in 1874 he did not find the collection of old palm-leaf manuscripts. He was, however, shown a large library, containing about 800 manuscripts (Gough, p. 119). What I saw was a large box filled with paper manuscripts, some tied up in pieces of cloth, others loose, and all in disorder. The fort is dilapidated. The people, who lived inside, have had plots allotted them outside and have come to live there. The place in the fort, where I saw the box of manuscripts is also dilapidated and deserted. The heir to the manuscripts is a young boy who, I believe, is studying at Patiala.

46. Some of the manuscripts I saw here were :

Dharmatattvakalânidhi (Dh.) by king Pṛithvîchandra (or Pṛithvîchandradeva), son of Nâgamalla. The copy was made in Saṁvat 1530 while Pṛithvîchandradeva was on the throne. The author has a long tale of birudas (titles).

Canto V of the Kumârapâlacharita by Jayasiṁhasûri of the Kṛishṇarshîyagachchha. This then is the poem referred to, by Nayachandrasûri in his Hammîrakâvya, as written by his teacher Jayasiṁhasûri (Kirtane's edition., p. 6 of Introduction and p. 132 of the Text).

Śṛiṅgâradarpaṇa by Padmasundarakavi, by a study of which the author expected Akbar to be able to gratify his wife (Mudrâvatî ?).

A copy of Pañchatantra made in Saṁvat 1429, while Firuz Shah Taghlak was on the throne.

Sârasaṁgraha (Med.) by Śiva Vaidya of Gauḍa jâti, son of the Dvija Yâjñika Śrîdhara and Hâṁsî.

Mss. of Lîlâvatîkathâvṛitti, Ballâlasena's Adbhutasâgara, Vasudeva Hiṁdi (Khaṇḍa I), Kiraṇâvali (Ny.), Śyâmaśakuna, Kukkoka's Ratirahasya and Sulhaṇa's commentary on Vṛittaratnâkara dated respectively Saṁvat 1461, 1516, 1557, 1614, 1629, 1634 and 1644.

47. Nagaur in Jodhpur territory was the place I next proceeded to. Here I saw nothing of importance. There were two Jaina Collections

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I had come to know of. One I saw. It was a small collection containing ordinary Jaina scriptures and commentaries and other books. Of the other collection the key was with a Śrîpûjyapâda who went away ten or fifteen years ago, nobody knew whither. A Brahman had a few manuscripts. But they were very ordinary ones.

48. Thence I went to Alwar. The reply I had received from the State to my enquiries in November 1903 was similar to that received from Bikaner. But still I was assured by one or two Pandits that there were in Alwar a few private collections of manuscripts in addition to the one belonging to the State. And I was not disappointed. I saw the State Collection. It was in proper order and seemed to be properly looked after. It also appeared that good use was made of it by the many Pandits I came across at that place. Through the influence of a Pandit, whose acquaintance I had previously made at Bharatpur, and by the help of the Pandit who was directed by the Chief Member of Council to take me round I was able to see the collections here without the slightest difficulty. It struck me that the owners of manuscripts here did not seem to have the least prejudice against showing them. Probably it is because they have realised the useful nature of the work of the search for manuscripts, having had a practical instance of it in the catalogue of the State Collection published by Peterson, and have ceased to entertain suspicions of any sinister motives in the work. In fact one Pandit, who has passed certain Sanskrit Oriental Titles Examinations of Punjab University, had sufficient confidence in me to lend me a copy of Râmânuja's Śrîbhâshya for the purposes of the edition which has been undertaken for the Bombay Sanskrit Series. I examined six collections here, all of them belonging to Brahmans. All the collections were on the whole well preserved and ordered.

49. The following are some of the noticeable manuscripts:

Châkshushopanishad.

Agnirâhmaṇa (Sâmav.).

A copy of Gobhilagṛihyasûṭra dated Samvat 1640.

Pâraskaragṛihyakârikâ by Reṇukâchârya.

Lâṭyâyanaśrautasûtrabhâshya by Râmakṛishṇa Dîkshita.

Karmavipâka by Kṛishṇadeva composed in Samvat 1432 when Durgasiṃha was king of Nandabhadra, whose queen was Ambikâ and minister Karṇakaṇṭhîrava. The author's father was Padmanâbha Vyâsa.

Nalodaya with a commentary by Miśra Prajñâkara Maithila.

Amaruśataka with a commentary by Jñânânanda or Śrîlaśrî Ravichandra (same work as No. 2393 in Rajendralal's Notices).

Commentary on Gîtagovinda by Maithila Kṛishṇadatta. The original is explained so as to apply to Śiva.

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Padyâmṛitasarovara by Lakshmaṇa, son of Râmachandra of the Kâśyapa gotra.

Rasakalpadruma (Anth.) compiled by Chaturbhuja Miśra. The authors' names are given. It was compiled at the desire of Śâyasta Khân in 1705.

Amarakośa with a commentary, the Budhamanoharâ, by Mahâdeva, who obtained the title of Vedântin from Svayamprakâśatîrtha.

Premasamputa (kâvya) composed in 1606 by Viśvanâtha Chakravartin. Relates to the amours of Râdhâ and Kṛishṇa.

Navyakâvyaprakâśa by Shimânanda, son of Kânyakubjatilaka Dîkshita Raghunandana, inhabitant of Ishṭakâpura. In Northern India sh is often pronounced as, and replaced by, kh. This Shimânanda, therefore, is another form of Khimânanda and the author is evidently the same as that of Tattvasamâsavyâkhyâ and of Nyâyaratnâkara or Navayogakallola (Hall's Contribution, pp. 4 and 12). The manuscript appeared to be old.

Vivekamârtaṇḍa of Gorakshanâtha.

Yogâkhyâna by Yâjñavalkya, called Yâjñavalkyopanishad in the colophon.

Premapattanikâ by Rasikottamsa.

Chamatkârachintâmaṇi with commentry by Dharmeśvara Mâlavîya.

Sûryasiddhânta with Chaṇdeśvarîya Bhâshya.

Siddhântasindhu (Jy.) by Nityânanda composed by Shah Jehan's orders.

Charakavyâkhyâ Chakradattîyâ.

50. From Alwar I propoceeded to Râjgarh, belonging to the same State. At Alwar I had got the names of the persons at Rajgarh who owned Sanskrit manuscripts. These I had previously communicated to the Hákam of the place and the arrangements he had made were so complete that I could go out and commence work immediately on reaching my lodgings. The collections were not big and only four in number. Two of them were well preserved. But there was hardly any order.

The following Mss may be noted :—

Ânandavṛindâvanachampû by Keśava.

Sârasamgraha by Śambhudâsa, anthology not Dharma.

Kâvyakaustubha. An imcomplete copy.

Vṛittaratnâkaraṭîkâ by Śrîkaṇṭhasûri.

Vṛittamâṇikyamâlâ by Trimalla.

Alamkâraśekhara of Mâṇikyachandra (1563 A. D.—Râjas of Trigarta, Duff, pp. 303-7). See Bühler's Kaśm. Report, pp. cxxviii-cxxix and I. O. Catal. pp. 346-7.

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Chhandaḥkaustubha by Râdhâ-Dâmodara, with a commentary by his pupil, Vidyâbhûshaṇa.

Jñânadarpaṇa by Nimbârka.

Karaṇavaishṇava by Śaṃkara, son of Śukadevabhaṭṭa.

Śârṅgadharaṭîkâ by Âḍhamalla.

Chikitsâsârodadhi by Nandakiśora Miśra.

51. Mandsaur was the place I visited next. Here I saw four collections, all Jaina. One of them belonged to a private individual and was all in ruins. The other three belonged to Digambara temples. The Digambaras, I had known before, objected to leather being admitted into their temples, though Śvetâmbaras did not mind binding their books in leather or enclosing them in leather cases and keeping them thus enclosed in their temples. Here I found that they objected to wool also. I was not allowed to touch the books in the temples as I was wearing woolen clothing. A man, sitting beyond the carpet on which I was sitting, held before me the manuscripts I wanted to see. One collection mostly consisted of recent copies specially made. I saw a copy of Jainendravyâkaraṇa in it and in another a Tattvârthavṛitti (Karaṇânuyoga), called Sarvârthasiddhi, by Pûjyapâdasvâmin, and a Kathâkośa by Brahmanemidatta, pupil of Mallibhûshaṇa. Beyond these there was not much that was noticeable.

52. At Salemabad in the Kishangad State, I had heard, there was a gâdî (spiritual throne) of Nimbârka and that works belonging to Nimbârka's school of Vedânta would be found there. Through the State officials I got a list sent me of the manuscripts there. The collection seems to be poor in the number of manuscripts.

Among the manuscripts are :—

Several works of Keśavabhaṭṭa of Kaśmir, such as Vaishṇavadharmamîmâṃsâ and Bhûchakradigvijaya.

Nimbârka's Bhâshya on the Vedântasûtras.

Vedântakaustubha by Srînivâsâchârya.

Brahmasûtrabhâshya by Bhâskarâchârya.

A life of Keśavabhaṭṭa of Kaśmîr.

Purushottama's Vedântaratnamañjûshâ and Vedântasuradruma.

Nimbârkaprâdurbhâva.

Harivyâsadeva's Siddhântaratnâvalî.

Nâradapañcharâtra.

53. From several places I received lists, mostly through Captain Luard. They were from Dewas (Senior Branch), Jaora, Rampura, Rajgad (C. I.), Ajaigad, Suthalia, Jhabua, Rutlam, Multhan and Bharatpur Agency. In asking for these lists it was stated that they should include only manuscripts and of Sanskrit works only and that the authors' names should be given, whenever they could be ascertained. There was hardly any list in which the directions were all carried out. Astrology and modern works on medicine seem to be in the greatest favour.

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The following may be noted :—

Dewas (*Senior Branch*).

Kumârapâlaprabandha composed in Samvat 1492 by Jinamaṇḍana, pupil of Somasundara.

Rasikajîvana by Gadâdharabhaṭṭa.

Śikandarasâhitya by Raghunâthamiśra.

Nâradapañcharâtra.

Vâchârambhaṇa by Nṛisiṃhâśrama.

Vasishṭhasiddhânta.

Sûryasiddhântabhâshya by Raṅganâtha.

Jyotiśchandrârkaruchi by Rudrabhaṭṭa.

Pañchapakshî by Varâhamihira.

Vaidyabhâskarodaya by Dhanvantari.

Samarâṅgaṇasûtradhâra by Bhojadeva.

A Kiraṇâvali by Haradatta.

Rampura.

Suvṛittatilaka.

Alaṃkârabhedanirṇaya.

Sâhityasûkshmasaraṇî with commentary.

Bhâshâbhûshaṇayuta Upamâvilâsa.

54. At the end of my tour I called upon Captain Luard. The Agent to the Governor-General, Central India, had written to say, as mentioned in paragraph 65 of my previous report, that Captain Luard expected that he might be able to persuade the Jains and others to assist me in my search. Moreover on reading my previous report Captain Luard had himself written to me to say that the search on which I had started was more or less his child and he would like him to grow at least into youth. I, therefore, wanted to know how far he had succeeded in persuading owners and keepers of manuscripts to help in the search, so that I might continue my work with the proffered help. He said he regretted he had not met with the success he had expected.

55. Here, therefore, the special purpose for which I was deputed to go on tour ended. As a result of my search during the present two tours and of the preliminary one, I am persuaded that there are some very important collections which deserve to be catalogued and have their catalogues published, especially as they are not likely to disperse. Firstly there are the State Collections at Rewah, Jaipur, Jodhpur, Kishangad, Bundi, Kotah, Udaipur, Bikaner.

56. The State Collection at Jaipur I refer to is not the one which was shown to me as such (paragraph 37 of my previous report). I feel sure that there must be another and a far more important one, as I have already hinted in the paragraph of my

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previous report, just referred to. Pandit Râlhâkṛishṇa in his letter to the Viceroy of 10th May 1868, which was the origin of the institution by Government of the search for manuscripts, says that "the rarest books were collected by the liberal ancestors of the former (Mahárája of Jaypur), from the time of Rájá Mán Siṅh." Whitley Stokes in his note on the letter refers to "lists of the collections in State Libraries,' such as that lately procured by the Political Agent at Jaypur." (Gough, pp. 1 and 3). Peterson in his Report for 1882-83, p. 45, says that he spent three days in going as carefully as possible over the library and considered the time too short for doing anything else than making a hurried note of books to be added to our lists of *desiderata*. The library I was shown could not be the library thus referred to. In his next report Peterson also added that the Jeypur Durbar had cordially acceded to the suggestion to catalogue the library made in his previous report and that the work must have made considerable progress.

57. Part of the Bikaner State Collection has been catalogued. But it would be desirable to supplement Rajendralal's Catalogue with one of manuscripts not included therein.

58. I had to report previously that the State Collection at Jodhpur was not at all in good order. But now the Jodhpur Darbar has resolved to set it in order and have it catalogued. The senior member of the Mehkma Khas some time ago asked for my views on the point and I have communicated them to him.

59. Then there are certain Jaina bhandars that are worth being made better known: the big one at Jaisalmer, one at least, if not more, of those at Bikaner and one at Jodhpur. The one at Bikaner that I mean is at present in the hands of a Jaina layman and he had to fight hard at court to prevent its going into another's hands, as he was sure that thereby it would have dispersed and been destroyed. He has already been sounded and is willing to accede to the proposal to catalogue his Mss. when it should be actually made. The big bhandar at Jaisalmer, I am hopeful, the trustees can be prevailed upon to allow to be catalogued. But it would not be so easy to persuade them to so facilitate matters, that the work of cataloguing would be allowed to go on without a hitch for a reasonable length of time every day. With the help of the Dewan, however, and some of the trustees who seemed to me to be very amenable to reason, that too may very likely be managed. And lastly the Brahman Collection in the temples at Kotah should also be catalogued. The form of catalogue I have already suggested in paragraph 66 of my previous report.

60. With reference to the Jaina Collections, however, there is one question to be considered. There has been a great deal of activity recently going on in the Jaina community and they are having catalogues made of such Jaina Collections as it can get access to. Should the community make such catalogues and publish them, it would be superfluous for the Government to do so. I, therefore, made enquiries of the Secretary, Śvetâmbara Jaina Conference,

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about the Conference's intentions in making the catalogues. I asked him (1) whether it was true that, as I had been told, the object was simply to ascertain what Jaina works were available at what places and to make complete collections, at three different places, of all such as were extant; (2) whether the Conference intended making lists of all Jaina bhandars at all places and not only of those at Patan and Jaisalmer; (3) whether it intended publishing all or any of the lists that would be made; (4) whether the lists would take note of the Brahman works existing in the bhandars; and finally (5) whether the lists, either published or simply made and kept in manuscript, would give only the names of the works and the authors, the numbers of the leaves, lines and letters, and the age or would also give such extracts from the manuscripts as had been given in Peterson's list of the Śântinâtha Bhandar. The following is an extract from his reply:—"We have learnt that most of our valuable ancient works have been hidden in old times in such Bhandars and that the trustees or persons in possession of those Bhandars are averse to open them and to restore the damaged works. We have tried and made lists of the Bhandars at Jaisalmer and Patan and our Pandits are now engaged in making lists of other Bhandars. On making lists of the several Bhandars we intend comparing them all and seeing which book requires our immediate attention for its restoration. We have a mind to have copies of the works which are not in circulation at present, so that in future we may not be in need of again opening the Bhandars. We are trying to have a central library or so. This scheme is not yet ripe, but we hope in course of time to have it realised. As regards printing the lists we will decide after we have got all the lists and, so far as at present I can tell, we shall most probably have the lists printed." From this it seems that the object of the Conference is not a literary one in general but concerns itself with only the extant Jaina literature, sacred as well as profane. Accordingly the lists of the big Bhandar at Jaisalmer that I saw made on behalf of the Conference contained remarks with reference to each of the manuscripts as to the necessity of its being restored and as to the urgency or otherwise of the restoration. And further, in the case of almost all Brahman works only the names were given with no other information but that they were anyadarśanîya. The lists contained no extracts. Under these circumstances catalogues of Jaina Collections also will have to be made and published on behalf of Government.

61. There are a few more things I have to report. They relate to my first tour and the report dealing with it. At Indore on that occasion I had seen a number of old manuscripts belonging to a Paurâṇika in the service of the Shrimant Sardar Kibe Saheb. The Paurâṇika had then been recently carried off by plague. The manuscripts consequently practically belonged to the Sardar and he made them over some time ago to the Bombay Asiatic Society.

62. In paragraph 13 of that report I have referred to my being informed that manuscripts belonging to three or four Shastris at

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Indore, who had died of plague, were being secretly sold and probably not to persons who would be interested in preserving them. I wrote to the Dewan Saheb, urging upon him the desirability of seeing what he could do to prevent such destruction. I do not know if in the midst of other affairs of the State he has been able to keep in mind my suggestion.

63. I had noted a copy of Śûlapâṇi's commentary on Yâjñavalkya at Indore and one of Nâradasmriti with Kalyâṇabhaṭṭa's commentary at Bundi. Professor Jolly of Würzburg, who has made Dharma one of his specialities, noticed them and asked me to get copies made of them for him, saying at the same time that the results of my tour seemed to him very important. Writing again he said that he would duly point out the importance of the discovery of the Ms. of Śûlapâṇi in a paper he intended writing on the commentaries on Yâjñavalkya. By the kindness of the owner of this manuscript and of the Bundi Darbar I obtained a loan of both and sent copies of them to the Professor. I may mention that the owner of Śûlapâṇi did not even know that he had it, when I went to him to borrow it.

64. Of similar service has my report been to another scholar. Whenever I noted down in the report the existence of portions of Baudhâyanaśrautasûtra, a complete copy of which has been hitherto wanting, I had in my mind Dr. Caland of Utrecht, who is engaged on an edition of the Sûtra. He specified the portions for want of which he could not proceed with his work and asked for a loan of the original manuscripts containing them or at least copies of them. Not only he personally, he added, but the whole scientific world that had an interest for the study of Sanskrit, would be much obliged to me, if I could procure them for him. Fortunately some of the owners at Dhar, Gwalior and Ujjain were liberal-minded enough to lend them and I was able to send the originals themselves to him through the India Office. They have been duly returned. Some of the manuscripts, Dr. Caland says, "were indeed of the greatest importance." There are still some other parts for which he would like to have additional materials. The three persons at Gwalior who had one or more of these died soon after my visit to that place. I have tried hard, but so far without success, to get these for him.

65. The manuscript of Vikramavilâsa in the State Collection at Gwalior, to which I referred in paragraph 50 of my previous report, I was at last able to get through the kindness of the Darbar and the Resident. I made use of the praśastis in it in a paper I read before the Bombay Asiatic Society on the occasion of its centenary.

66. Since the date of my last report I have received a list of Javan Singh's Collection at Kishangad referred to therein in paragraph 47. The list does not contain anything of much importance.

67. In paragraph 50 I have referred to the fact that a manuscript shown me at Shahpura (Rajputana) as one of Râvaṇa's Bhâshya on Yajurveda turned out to be one of Mahîdhara's Bhâshya on the Vâjasaneyi-Samhitâ. I have since noticed in a list from Rewah, received

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through a friend, the entry: Vedabhâshya by Râvaṇa-Mahîdhara. This shows that Mahîdhara's Bhâshya on the Yajus is taken by some to be the Râvaṇabhâshya on that Veda.

68. I have again to thank the Political Officers with whom I came in contact for their uniform courtesy and to the Maharajah of Bikaner also who seemed to take much interest in my work. To the Honourable the Agent to the Governor General, Rajputana, and the various Darbars in Rajputana I am extremely obliged for exemption from the vexatious inspection by Customs Officers.

I have the honour to be,
Sir,
Your most obedient servant,
SHRIDHAR R. BHANDARKAR,
Professor of Sanskrit.

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APPENDIX I.

Inscriptions at Jaisalmer.

No. I.

From the Chintâmaṇi-Pârśvanâtha Temple[48].

The inscription is intended to be a praśasti of the festivities in connection with the consecration, etc., of the temple. Most of it is in prose. A long genealogy is given of the S'reshṭhins (merchants) who built the temple, who were of Ukeśa vaṁśa and Raṅkânvaya. The notable pilgrimages of some of their ancestors are mentioned with their dates. Then a Kharatara paṭṭâvali is given from Jinakuśala to Jinarâja and Jinavardhana is mentioned as being on the Paṭṭa at that time. It was Jinavardhana, who had the pratishṭhâ (consecration) of the temple built by the S'reshṭhins performed and also that of the idols therein in Saṁvat 1473 during the reign of Lakshmaṇarâja. The praśasti was composed by Jayasâgaragaṇi.

No. II.

From the same[49].

This is wholly in verse. The first two stanzas are devoted to the praise of Pârśvanâtha and the third one to that of Jaisalmer. Then a genealogy is given of king Lakshmaṇa. The kings of the dynasty are mentioned as belonging to the Yadukula. The genealogy given begins with Jaitrasiṁha. Jaitrasiṁha's sons were Mûladeva (or Mûlarâja) and Ratnasiṁha, who righteously protected the earth as Lakshmaṇa and Râma did of old. Ratnasiṁha's son was Ghaṭasiṁha who like a lion tearing up the elephants in the shape of the Mlechchhas forcibly wrested their Vapradarî from them. Mûlarâja's son was Devarâja; Devarâja's son was Keharî and the latter's son was Lakshmaṇa. The last one receives general praise in six stanzas in which it is stated that he worshipped the feet of Sûrîśvara, Sâgarachandra. Then a paṭṭâvali of the Chândra Kula from Jinakuśala to Jinarâja is given. By the advice of Jinarâja the building of the temple was commenced by the Kharatara saṁgha during the reign of Lakshmaṇa and by his orders Sâgarachandra in Saṁvat 1459 (*Naveshuvârdhîndu*) placed the idol in the innermost sanctuary (garbhagriha). Under the direction of Jinavardhana the temple was completed in Saṁvat 1473. Then the city which has got such a temple, the king in whose reign it was built, the Saṁgha who built it and those who would see it in future ages are all congratulated on their good fortune. The Jina temple is called Lakshmaṇa-vihâra. The praśasti was composed by Sâdhu Kîrtirâja.

No. III.

From the same[50].

This refers to the setting up of an idol of Pârśvanâtha in the temple in Saṁvat 1493 during the reign of Vayarasiṁha.

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No. IV.

From a temple of Lakshmînârâyaṇa[51].

In this Jesalmeru is spoken of as an invincible city of Vaṇigviśes (merchants) and as ruled over by princes of the Yâdava dynasty. Then a genealogy is given from Jaitrasiṃha to Lakshmaṇa, omitting the Ratnasiṃha and Ghaṭasiṃha of inscription No. II. Lakshmaṇa's son, Vairisiṃha, got the *pratishṭhâ* of the temple made in the Vikrama Saṃvat 1494 (*atîta* or past) and Bhâṭika Saṃvat 813 (*pravartamâna* or current). Then exactly the same genealogy as above is given again in prose from Râula Jatasîha and it is stated that the Pañchâyatanaprâsâda was pratishṭhita (consecrated) by Vairisiṃha for the prospering of all desires and for pleasing Lakshmîkânta.

No. V.

From the Śambhavanâtha Temple[52].

(The temple underneath which is the big Bhandar).

Jaisalmer is herein praised as being acknowledged even by powerful Mlechchha kings to be difficult to capture even for thousands of enemies. Then is praised the family of the Yadu kings. A genealogy of the vaṃśa (dynasty) in prose follows, beginning with Râula Śrî Jaitasiṃha, with Râula Śri Dûdâ interposed between Ratnasiṃha and Ghaṭasiṃha. Keharî is here called Kesarî. The genealogy ends with Vairasiṃha. A paṭṭâvali of the Kharatara Vidhipaksha of the Châṇdra kula (a sect of the Jainas) follows, beginning with Vardhamâna. It mentions a few facts, literary and others, in connection with many of the names, most of which facts are well-known. The following may be noted :—

That Jinadatta (the successor of Jinavallabha) had the title Yugapradhâna given him by Ambikâdevî. This is referred to in Jayasâgara's commentary on Jinadatta's Saṃdehadolâvalî.

The paṭṭâvali ends with Jinabhadra. Jinavardhana has been omitted, naturally for the reason given in Klatt's Onomasticon (page 34). Jinabhadra's character, learning and teaching are praised. By his advice Vihâras (temples) were built and idols put up in various places and in places like Aṇahillapâṭaka, the Vidhipaksha Śrâddhasaṃgha formed treasures of pearls of knowledge (libraries). His feet, the inscription says, are worshipped by the kings Vairisiṃha, Tryambakadâsa and Kshitîndra.

A genealogy is then given of the builders who were of the Chopaḍâ gotra, Ukeśa vaṃśa. In Saṃvat 1487 they performed a pilgrimage to Śatruṃjaya and Raivata and made the Pañchamyuddyâpana in 1490. By the advice of Jinabhadra they built this temple in 1494 during the reign of Vairisiṃha. The festivities in connection with the pratishṭhâ took place in Saṃvat 1497, when Jinabhadra put up 300 idols of Śaṃbhavanâtha and others, Saṃbhavanâtha being the Mûlanâyaka among them. Vairisiṃha took part

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in the festivities. Then a wish is expressed for the victory, throughout the three worlds, of some Jinakuśala Munîndra of the Kharatara Vidhipaksha. The Praśasti was composed by Vâchanâchârya Somakuñjara, pupil of Vâchaka Jayasâgara.

No. VI.

From the same[53].

This contains the Kharatara paṭṭâvali referred to, in my report on the Śvetâmbara Jaina Mss. purchased for Government in 1883-84, as mentioned in Dharmasâgara's Pravachanaparîkshâ (Dr. Bhandarkar's Report for 1883-84, page 152). It goes down to Jinabhadra, omitting Jinavardhana. The inscription states that a *tapaḥpaṭṭikâ* was put up by the advice of Vâchanâchârya Ratnamûrtigaṇi in Samvat 1595, while Jinabhadra was on the *paṭṭa* and Châchigadeva on the throne.

No. VII.

From the Śântinâtha Temple[54].

This is an inscription mostly in Gujarâtî prose. Towards the end there is one sentence in Sanskrit prose and two Sanskrit verses. In the beginning also there is one Sanskrit verse. The performance of pilgrimages and building of temples are recorded in the inscription. It contains the following genealogy :—Râûla Châchigadeva, Râûla Devakaraṇa, Râûla Jayatasiṃha. The last is mentioned as being on the throne in Samvat 1583 and Luṇakaraṇa as being heir-apparent. Devakaraṇa is mentioned as ruling in Samvat 1536, in which year it seems the pratishṭhâ of this temple was made. Jayantasiṃha is referred to as being on the throne in Samvat 1581 also.

No. VIII.

From the temple of Mahâdeva[55].

It records the building of the temple by the queen of Râûla Bhîmasiṃha, son of Mahârâûla Harirâja, in Samvat 1673 (atîta), Śaka 1538 and Bhâṭika 993 (pravartamâna).

No. IX.

From the temple of Giridhârîji[56].

It records that the temple of Purushottama was built in Samvat 1852 or Śaka 1717 (pravartamâna) by Mahârâûla Mûlarâjajî. The inscription is partly in Sanskrit and partly in a dialect of Hindî.

No. X.

From the temple of Hanumân.

It records the building of six temples by Mahârâvala Mûlarâja in 4898 of the Yudhishṭhira era, Samvat 1854 or Śaka 1719.

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The above inscriptions along with a paṭṭâvali noticed in the report give some information and a few definite dates relating to the Mahârâvals of Jaisalmer as shown in the following list :—

1. Jaitasiṃha or Jaitrasiṃha.
2. Mûlarâja, son of 1.
3. Ratnasiṃha, son of 1 (does not occur in the list at pages 290-1, Duff's Chronology).
4. Dûdâ (in No. V only).
5. Ghaṭasiṃha, son of 3.
6. Devarâja, son of 2.
7. Kesarî or Kehari, son of 6.
8. Lakshmaṇa, son of 7, Saṃvat 1459, 1473.
9. Vairisiṃha or Vayarasiṃha, son of 8 (No. IV), Saṃvat 1493, 1494 (Bhâṭika Saṃvat 813), 1497.
10. Châchiga, Saṃvat 1505.
11. Devakarṇa, Saṃvat 1536
12. Jayatasiṃha, Saṃvat 1581, 1583.
13. Luṇakarṇa, probably a son of 12.
14. Mâladeva (Baladeva in Duff's Chronology), second son of 13 (Tod), Saṃvat 1612.
15. Harirâja.
16. Bhîmasiṃha, son of 15, Saṃvat Vikrama 1673, or Bhâṭika 993.

* * * * *

25. Mahârâvala Mûlarâja, Saṃvat 1852, 1854.

The Râvals or Mahârâvals of Jaisalmer belonged to the Bhaṭṭi tribe and seemed to have sometimes used an era which they called Bhâṭika era and which was later than the Saṃvat era by 680-1 years.

In only three of the above inscriptions the genealogy begins with Jaitrasiṃha, *viz.*, Nos. II, IV and V. In No. IV, however, the names of Ratnasiṃha and Ghaṭasiṃha are altogether omitted, probably because they were not in the direct line from Mûlarâja, Ratnasiṃha being his brother and Ghaṭasiṃha his nephew.

Ratnasiṃha has been omitted from the list of the Jaisalmer Mahârâvals at the end of Prinsep and of Duff's Chronology. But No. V distinctly says that Ratnasiṃha was king and No. II that Mûlarâja and Ratnasiṃha enjoyed the earth as did Lakshmaṇa and Râma of old. According to Tod's account, however, both Mûlarâja and Ratnasiṃha fell together in 1295 A. D. during the siege of Jaisalmer by Ghori Allauddin's army.* Very likely, though Ratnasiṃha was not actually crowned, he might have been regarded as joint king, as the comparison in No. II to Râma and Lakshmaṇa would seem to indicate.

* Râjasthan II, p. 228.

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Out of the three inscriptions above referred to Dûdâ or Dûdû is mentioned only in V. His name, however, occurs in the list at the end of Prinsep, though not in Duff's list. Dûdû was not in the direct line, but was elected Raval some years subsequent to the fall of Mûlarâja and Ratnasiṃha.

From Tod's account we know that Devarâja was carried off by fever during the siege in which his father fell. So his name appears neither in Duff's list nor in that in Prinsep. Of the above inscriptions only No. V speaks distinctly of his having been a king. The other two simply say he was son of Mûlarâja. These two inscriptions, however, speak in the same terms of also some of those who, it has never been doubted, were actually on the throne.

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APPENDIX II.

1.—दानवाक्यसमुच्चय.

पुराणागमवाक्यानि परामृष्य बुधैः सह ।
कृतो योगीश्वरेणायं दानवाक्यसमुच्चयः ॥

2.—प्रतापमार्तंड.

श्रीमत्प्रौढप्रतापविनिर्जितभूपालचक्रचूडामणिमरीचिमंजरीनीराजितचरणकमलश्रीमन्महाराजाधिराजपुरुषोत्तमदेवगजपतिनंदनभ्रमरचरवीरकेदारपाकनालचोलमहामंडलेश्वरगजपतिगौडेश्वरनवकोटिकर्णाटककलवरगेश्वररूपनारायणेत्यादिविविधबिरुदावलीविराजमानोन्नतमानापनोदकदुस्तरसंसारसागरावतिनिमग्नसकलजनसमुद्धरणवीरनारायणचरणारविंदमकरंदमधुकरमधुकरकीर्तिकौमुदीसमुल्लाससुधाकरसकलशास्त्रविशारदसारदाधिवासपरमात्मविचारचातुरीचमत्कारचिंतामणिदिनकरवंशावतंसमहाराजाधिराजश्रीमत्प्रतापरुद्रगजपतिवि० प्रतापमार्तंडाभिधे समयनिर्णये...

3.—सिंहसुधानिधि.

The Colophon reads : श्रीकाशीरानकुलकमलप्रकाशनपटुप्रतापमार्तंडस्य बुंदेलखंडमंडलीमंडनस्य श्रीमहाराजाभारतशाहतनुजन्मनः श्रीराजाधिराजस्य देवीसिंहदेवस्य...

4.—वस्तुपालप्रशस्ति.

कृत्वाधः कच्छपं सिन्धुराजप्रक्षोभशोभितः ।
अमंदरोचितभुजोप्यभवद्यः श्रियः प्रियः ॥ ६ ॥
कीर्तिस्तोमसुधाभृतानि वसुधाखंडानि रेजुः सुधा-
कुंडानीव नव त्रिविष्टपसदां स्वाद्यानि यस्मिन् विभौ ।
रक्षानागचतुःकिका इव सदा सेवासमायातषट्-
त्रिंशद्राजकुलीयदक्षिणभुजव्याजेन येषां बभुः ॥ ७ ॥

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...भस्मीकृतरिपुरभूद्भीमनृपतिः ।
यदुत्पाते जाते द्रुतवृतभियो भोजनृपते-
रूरः श्रीरास्यं गीः करमसिलता युक्तममुचत् ॥ १३ ॥

* * *

तत्त्रैलोक्यनिभत्रिभूमिकगृहक्रोडस्फुरन्मालव-
क्ष्माभृत्कीर्तिनितंबिनीमुखपरिक्षेपाय पांसूत्करं ।
लीलाकुप्तजगद्भयं खरखुरोत्खातक्षमामंडल-
च्छिद्रौघैरुरगालयेपि तुरगा यस्य क्षणाच्चिक्षिपुः ॥ २० ॥

* * *

जैनं धर्ममुरीचकार सहसाऽर्णोराजस (म ?) त्रासय-
द्वाणैः कुंकुणमग्रहीदपि गुरुचक्रे स्मरध्वंसिनं ।...२१

* * *

अर्णोराजांगजातं कलकलहमहासाहसिक्यं चुलुक्यं
श्रीलावण्यप्रसादं व्यतनुत स निजश्रीसमुद्धारधुर्यं ।... ३३

* * *

सचिवप्रवरं कंचित्प्रार्थितस्तेन (i.e. वीरधवलेन) पार्थिवः ।
श्रीमान् भीमो मुदा वाचमुवाचे श्रवणामृतम् ॥ ३९ ॥

* * *

श्रीमन्नेतौ निजश्रीकरणपदकृतव्यापृती प्रांति(प्रीति ?)योगा-
त्तुभ्यं दास्यामि विश्वं जयतु नवनवं धाम तन्मित्रमित्रम् ॥ ९० ॥
इत्युक्त्वा प्रीतिपूर्णाय श्रीवीरधवलाय तौ ।
श्रीभीमभूभुजा दत्तौ वित्तमात्तमिवात्मनः ॥ ९१ ॥

* * *

कीर्तिकश्मलितपार्वणसोमः सोम इत्यजनि तस्य तनूजः ।
सिद्धराजगुणभूषणभाजः संसदो विशददर्पणकल्पः ॥ ४४ ॥
उत्कर्षप्रगुणां गुणागुणपरिज्ञानोचितीं मन्महे
तस्य प्रीतिरसादनन्यमनसा येनान्वहं सेविताः ।
देवस्तीर्थकृदेव केवलनिधि [र् ?] विद्यानिधानं गुरुः
सूरिः श्रीहरिभद्र एव गुणधीः सिद्धेश एवाधिपः ॥ ४९ ॥

* * *

वीरश्रीवी(व?)रधाम्नि वीरधवले सिंहारवान् मारवान्
जेतुं यातवति प्ररूढपुलकैरंकूरयन् पौरुषं ।

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यस्तीर्त्वा (यः *i.e.* वस्तुपालः) यदुसिंहसिंहणबलांभोधिं भुजक्रीडया
गर्जन्नर्जितवान् यशस्त्रिजगतीमुक्ताकलामंडनं ॥ ९३ ॥
...येनाकारि तमोनिकारि कलशालंकारि शत्रुंजय-
क्ष्माभृन्मंडनमिंद्रमंडपमहो नाभेयभर्तुः पुरः । ... ९९

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5 —हम्मीरमदमर्दन.

सूत्र० । ... सूरिः श्रीवीरसूरिर्भृगुमुनिनगरीकर्णपूरारविंद-
प्रायः श्रीसुव्रतांहिद्वितयमधुकरः श्रेयसां भूः पुराभूत् ।
...तच्चरणपरिचरणरोचमानमानसः प्रतिकविमानससमुद्रलोपलोपामुद्रापति-
सिताम्बरमुनिशतसेव्यमानपदपद्मो ... श्रीजयसिंहनामा कविरस्ति । ... अस्ति
तदाननेन्दुकौमुदीसमुदयायमानमसमानलसन्नवरसातिपूरणपरिगलितप्रत्यक्षनिस्यंद-
सुंदरसुधाकुंडमंडितमहीमंडलमूलं दृग्रसनाश्रवणरसनीयं शरीरवदिव यशश्चुलुक्य-
कुलकाननकल्पतरोः श्रीवीरधवलदेवस्य सहृदयहृदयमुदामुद्घोटकं हम्मीरमदमर्दनं
नाम नाटकं ।

End:— श्रीमच्चंडपगोत्रमंडनमणे श्रीवस्तुपाल स्वयं
वाग्देव्या त्वयि ढौकितं यदधुना मंत्रिन् मया नाटकं ॥ १ ॥
आकल्पं ककुभो ... ॥ सं० १२८६ वर्षे आषाढवदि ९ शनौ हम्मीर-
मदमर्दनं नाम नाटकं ॥

6.—हम्मीरमदमर्दन.

नांदंते सूत्रधारः । अहो महोदधिमुखमुखरलहरीमधुराधरयानमहमहनीयमही-
सरिन्मुखमंडनदक्षिणकुंडलायितस्तंभतीर्थनगरीनरीयोरत्नांकुरस्य त्रिभुवनविभुवि-
नम्रमौलिमुकुटमणिकिरणधोरणीधौतचरणारविंदस्य...श्रीभीमेश्वरस्य यात्रायां ...
समस्तसचिवबास्तोःपतिश्रीवस्तुपालकुलकाननकेलिसिंहेन श्रीमता जयंतसिंहेन स-
मादिष्टोस्मि । यदिह बहुभिरपि बहुदेशाभ्युपेतैर्भयानकमयान्येव प्रकरणानि प्रपंच-
यद्भिरनेकशः कुशीलवसार्थैः कदर्थितोयं लोकः । तदधुना मधुरितनवरसबंधप्रसर-
बंधुरं कमपि प्रबंधमभिनयन्नभ्युपनय पुनरपि प्रमोदपदवीं सभासद इति ।

In continuation of the 1st part of 5 :— तदभिनयमानः समयमानयामि सामाजिकान् । विमृश्य सोल्लासं । अहो महनीयमिदमस्मदीयं खलु निखिलम-
प्युत्तरोत्तरगुणोपनिषत्परिषदाराधनं साधकं । तथाहि ।

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एते नाटककर्मवर्मसु नटाः प्रत्येकमुत्कर्षिणः
सभ्योयं च जयंतसिंहसचिवश्चिद्रूपचूडामणिः ।
शौर्यश्रीसदनं च वीरधवलाधीशः कविश्चाद्भुत-
प्रज्ञः श्रीजयसिंहसूरिरिति मे कोप्येष पुण्योदयः ॥

7.—हम्मीरमदमर्दन.

सविस्मयस्मितं । सखे तेजःपाल । अस्य महामात्यमौलिमाणिक्यस्य मतिसुधा-संजीवितचाणक्यस्य तन्नीतिचातुरीचरितं वज्रसर्व्वंशसमुत्कीर्णमिव वर्तते मन्मनसि । यस्तदा ।

दूराकृष्टप्रकृष्टोत्तरलयदुमहीपालसेनाभयार्त-
त्रस्तश्रीमालवोर्वीधवशिथिलसुहृच्चक्रसाहाय्यशक्तिः * ।
श्रीसिंहोनेन निन्ये मयि कृतकरिपुर्जाटदेशाधिनाथः
प्रज्ञासंपृक्ततेजस्तृणगणितजगच्चक्रवालोपि मैत्रीं ॥

8.—हम्मीरमदमर्दन.

सचमत्कारशिरःकंपं । अहो महामात्यशक्रस्य विक्रमविक्रीडितमपि कंपित-सुरासुरशिरःशेखरं । यतस्तदा मयि मरुनरेन्द्रनिग्रहविग्रहव्यग्रे तत्पितृवैरमनुस्मरतः स्मरारिपौरुषस्य सिंधुराजतनुजन्मनो लाटदेशाधिपसिंहभ्रातृव्यस्य समाकृष्ट-सिंहनसेनापतितेः संग्रामसिंहस्य मत्पार्ष्णिग्राहसाहसिकमनसोनुधावतः क्रुधावतानेन युद्धसंनद्धेन स्खलितमरब्धत सचिवचाणक्येन । सोल्लासहासं ।

कोपाकुलेस्मिन् सचिवे न शस्त्राभ्यासो रिपूणां फलदस्तदाभूत् ।
तेषां क्षणोद्वाहनवाहवेगाभ्यासस्तु सद्यःफलदो बभूव ॥

अधुना तु सचिवपतिरचितपराभवप्रज्वालितपूर्ववैरोधेन सिंधुराजिना जनितोत्साहो अस्मान् प्रति प्रयाणकाय प्रगुणीबभूव बलांबुधिमग्नानेकभूभृदाभोगः श्रीसिंहनभूपतिः । इतस्तु विस्तीर्णतरतुरगचमूचलनचलदचलाचक्रस्तुरुष्कवीरोपि प्रयाणकमकार्षीत् । इतस्तु दुस्तरतरतेजोदवानलज्वलत्तकलरिपुकुलः कुलिशकेतुकुतूहलोज्ज्वलभुजबलो मालवमहींदुरप्यकृत प्रयाणोपक्रमं । इत्यस्माकमाकस्मिकः सर्वतोपि संकटसंघट्टः ।

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* Karmadhâr. of दू - र्तं and त्र - क्तिं.

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9.—हम्मीरमदमर्दन.

तेजः० । देव महीसहस्रांशो भृशं म[म ?] स्तवनपवित्रं वचः प्रपंचयत्यार्य. । पंचग्रामसंग्रामसंकटे स्वकीयनयनपथातिक्रीकृतभवद्विक्रमेणाहमपि पवित्रयामि निजरसनां स्फुरव्यावर्णनेन ।.....वीर० । सकोपमिव तमपांगेन मृगयमाणो वस्तुपालं प्रति । तदभितो मतिभिरेव प्रतिनृपतिशत्रूनि स्तंभयत्तु भवत्सु सांप्रतं मम हम्मीरवीरं प्रति प्रयाणप्रयत्नः ।

10.—हम्मीरमदभर्दन.

तदिदानीं म्लेच्छचक्रवर्तिनममुमभ्यर्णवर्तिनमननुप्रविशन एव मरुपतीनुररीकरोतु देवस्त्वरितरसंचरणेन । तदयमपि भवत्तामीप्यमयनैरबुद्धयैव विघटनीय इति तेजःपालस्य कर्णे एवमेव ।

11.—हम्मीरमदमर्दन.

अहो सुगृहीतनामधेयानां मतिभिरतिशयेन दीप्यते सहजदीप्तोपि प्रभुप्रतापः । तथाहि । स्वदेशस्वदेशमभितस्तु स्वेच्छया म्लेच्छराजसैन्येषु तातकारितया प्रयाणकस्य भृशमदीर्घकारितया तया निरतिशयामाशामाशांकां च प्रपंचयंतः स्वयमभिलन्नभी मरुदेशनरेशाः श्रीवीरधवलस्य । तदिदानीं ।

श्रीसोमसिंहोदयसिंहधारावर्षैरमीभिर्मरुदेशनाथैः ।
दिशोष्ट जेतुं स्फुटमष्टबाहुस्त्रिभिः समेतैरभवत्प्रभुर्नः ॥

अपि च आराध्य बुद्धिसुधासेकसोद्रेकस्य मदनदेवीनंदनस्य प्रेमपादपस्य परिपाकपेशलं फलं कलयितुमिव त्वरिततरमाजगाम संग्रामभासुरः सुराष्ट्रासीमंतमणिः श्रीभीमसिंहः । सविमर्शं । अहो ज्येष्ठतातमतिकल्पलतिका संप्रति फलति स्म । यत्तदा मदांधसिंधुरदुर्धरयदुधराधवरुद्धैरस्माभिर्विघट्य संहतावेव स्फुरंतौ चित्रकाव्यशब्दार्थाविव दुर्भेदौ महीतटमहीपतिजाटदेशदेशाधिपती विक्रमादित्यसहजपालाभिधौ भेदयित्वा पृथक् क्रियेतां । तदिदानीमन्योन्यमनन्यमन्युमहोत्साहावहंपूर्विकया स्वयं समाजग्मतुरस्मदधिपहृदयावर्जनाय । अन्यच्च ।

उत्तुंगानां भूभृतां सत्यमेषां विस्तीर्णाभिर्वाहिनीभिर्मिलित्वा ।
कोटीसंख्याः सर्वतः क्षुद्रभूभृद्वाहिन्योपि प्रापुरस्मद्बलाब्धिं ॥

विचिंत्य । कथमद्यापि दक्षिणावनिपालमालवनरेशयोर्यात्रानियंत्रणप्रपंचाय प्रचारितौ निपुणकसुवेगाभिधानौ चिरयतश्वरप्रधानौ ।

12.—हम्मीरमदमर्दन.

स्वस्ति श्रीमहाराजदेवपालदेवः संग्रामसिंहमण्डलेश्वरं समादिशति । अस्माभिर्निजविजयश्रीवशीकरणकारणं त्वत्कुले प्रहितमिदमश्वरत्नं । त्वया तु सततमत्रैव कटके स्थातव्यं । यदा गुर्जराजानं प्रविशतोऽस्य नृपस्य वयमाकस्मिकागमनेन समरसंरंभं संभावयामः । तदा निजपितृवधवैरनिर्यातोत्तरणाय तरीकरणीयः करवाल इति ।

13.—हम्मीरमदमर्दन.

सविमर्शं च । सुवेगवदनारविंदप्रकरदेन विघटितसंग्रामसिंहस्य सिंहनदेवस्योदंतेन प्रमोदपदवीमारोपिताः स्मः । स खलु तमेतदेशीयमग्रेसरं विना न विनाशयितुमीष्टे किंचिदप्यस्मदीयं ।.....सचमत्कारोत्कर्षं । सत्यं वाचामगोचरः संग्रामसिंहस्य जगत्पवित्राणि तानि चरित्राणि ।

अन्वर्कं द्युतिशालिनोनु शशिनं सौम्यस्पृशोन्वर्जुनं
योद्धारोनु बलिं च दानचतुरा जातेति नित्या श्रुतिः ।
एकत्रैव तु सिंधुराजतनये तादृग्यशो जल्पतां
चेद्विघ्नाय विभाति वीरधवलक्ष्मामृद्गुणानुस्मृतिः ॥

सानुस्मरणं च ।

दुस्साधं बत बाहुकोटिभिरपि श्रीसिंहनोर्व्वीधव-
स्यंधावारभरं भुजद्वयसखः श्रीसैंधुराजिर्जयत (न्?)।
रेवाया विलुलोप विस्मयरसं संग्रामजाग्रद्दश-
ग्रीवाहंकृतिहुंकृताज्जं (र्ज्जु)नभुजासंभारसंभावितं ॥

सोपि संप्रति ततो विघटितः समागच्छन्निह संधानमिच्छुर्निजप्रधानपुरुषं भुवनकाभिधानमनुयुज्य सुवचनोपायनादिभिरस्मानावर्ज्जयामास ।

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14.—हम्मीरमदमर्दन.

तं पुनः प्रतिपार्थिवायुर्वायुकवलनप्रसर्प्पदसितसर्पायमाणकृपाणदर्पस्मितमस्मदभिलितं मेदपाटपृथ्वीवीललाटमंडनं जयतलं विग्रहीतुं कृतादरस्य हम्मीरमहीशितुः किंवदंतीं निवेदयितुमद्यापि न कोपि दूतः समुपैति ।

15.—चक्रपाणिविजयकाव्य.

पुनातु पादांतपतद्धरित्रीसीमंतरत्नप्रतिबिम्बितो (बिम्बितो ?) वः ।
तन्मस्तकारूढसुरारिभारनिरस्तिहेतोरिव चक्रपाणिः ॥
ग्रामोस्ति शांडिल्यकुलोद्भतानां गौडेषु भट्टांकितकोशलाख्यः ।
गंगेव नैवोज्झति यत्प्रसूतिरेकांततः केशवपादसेवाम् ॥
तत्राननश्रेणिषुवो विरिंचेर्बभूव भट्टो नरवाहनाख्यः ।
श्रुतेः समस्कंधतया स्थितानि श्रुत्यंतराणीव वचांसि यस्य ॥
देवो विवस्वानिव कश्यपस्य तस्याजितो नाम बभूव सूनुः ।
त्रयीमयस्य ज्वलतस्तपोभिर्यस्यार्थमादत्त समस्तलोकः ॥
आकंठतृप्तं प्रशमामृतैः स वैकुंठनामानमकुंठविद्यं ।
असूत सूनुं स बभूव यस्य विद्यातपोधाम सुतः सुनामा ॥
नत्वोपनीतामपि पार्थिवेंद्रैर्गुणानियं न क्षमते शवेति ।
द्वारि श्रियं स्तंभयतो बभूव श्रीस्तंभ इत्येव हि यस्य नाम ॥
त्रस्तः शतच्छिद्रकवित्वकंथाजातेपि जाड्ये खलवाक्यवह्नेः ।
लक्ष्मीधरो नाम तदीयसूनुरनुप्रविष्टः सुजनस्य कक्षां ॥
ओजोविहीनापि विनापि कांतिं कृता हरेः कीर्तिसमाधिनेति ।
चंद्रोदयध्यानपरायणेव कुमुद्वती यस्य न नीरसा गीः ॥
श्रीभोजदेवेंदुविराजितायां तस्यां सभापंचदशीनिशायां ।
विनापि मुद्रामतिवाह्यमेव दूरीकृतं दुर्जनतस्करेण ॥
आकर्ण्यतां काव्यमिदं तदीयं जितं यदप्यादिकविप्रबंधैः ।
भास्वान्निरस्तद्युतिमंडलोपि सुधामयः किं न दिवातनेंदुः ॥ युग्मं ।
उदारसत्वैः सुकृतैः प्रजानां प्रजापतेरंश इवावतीर्णः ।
बभूव वंशे दनुजेश्वराणां विश्वैकरत्नं बलिरादिराजः ॥

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16. Buddhisâgara's Vyâkaraṇa, शब्दलक्ष्मलक्षण.
Part of leaf 1 is torn. The first few words are:
नत्वा प्रबद्धो लघुपूर्णपद्यवान्छब्दस्य लक्ष्मानुपबुद्धिवृद्धये

End:— श्रीबुद्धिसागराचार्योनुग्राह्यो भवदेतयोः ।
पंचग्रंथीं स चाकार्षीं (र्षीत् ?) जगद्धितविधित्सया ॥ ८ .....
श्रीविक्रमादित्यनरेंद्रकालात् साशीतिके याति सवा[स]हस्रे ।
सश्रीकजाबालिपुरे तदाद्यं दृब्धं मया सप्तसहस्रकल्पं ॥ ११ ॥

17.—उद्भटालंकारसारसंग्रह.

Beg. :—विद्वद्दृष्यान्मुकुलकादाधिगम्य विविच्यते ।
प्रतीहारेंदुराजेन काव्यालंकारसंग्रहः ॥

End :—महाश्रीप्रतीहारेंदुराजविरचितायामुद्भटालंकारसारसंग्रहलघुवृत्तौ षष्ठोध्यायः ॥

मीमांसासारमेवात्पदजलधिविधोस्तर्कमाणिक्यकोशा-
त्साहित्यश्रीमुरारेर्बुधकुसुममधोः सौरिपादाब्जभृंगात् ।
श्रुत्वा सौजन्यसिंधोर्द्विजवरमुकुलात्कीर्तिवल्ल्यालवालात्
काव्यालंकारसारे लघुविवृतिमधात्कौंकणः श्रींदुराजः ॥

18.—कल्पलताविवेक.

Beg. :—यत्पल्लवेन विवृतं दुर्बोधं मन्दबुद्धिभिश्चापि ।
क्रियते कल्पलतायां तस्य विवेकोयमतिसुगमः ।

सूर्याचंद्रमसाविति

End :—इति कल्पपल्लवशेषे कल्पलताविवेकेर्थालंकारनिर्णयो नाम चतुर्थः परिच्छेदः समाप्तः ॥ ६० ॥ इति समाप्तः कल्पलताविवेकाभिधानः कल्पपल्लवशेषः ।
कल्पपल्लवमात्रेण न ये कल्पलतां विदुः । कल्पपल्लवशेषोयं निर्मितस्तद्विदेपरः ॥

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अपर इति । एकस्मिन्निचरणे कृतेऽपरविवरणकरणं श्रोतृणामवबोधहेतुतया श्रेयत एवेत्यर्थः ॥

पल्लवकलशविराजिनि कल्पलताविबुधमंदिरे रचितः ।
शेषध्वजो विजयतां च्छेदपरध्वनिपताकोयं ॥

19.—व्यक्तिविवेक.

अनुमानांतर्भावं सर्वस्यैव ध्वनेः प्रकाशयितुं । व्यक्तिविवेकं कुरुते प्रणम्य माहिमापरवाचं॥ मु(यु:)क्तोयमात्मसदृशान्प्रति मे प्रयत्नो नास्त्येव तज्जगति सर्वमनोरमं यत्...॥ श्रीधर्षस्यांगभुवा महाकवेः श्यामलस्य शिष्येण । व्यक्तिविवेको विदधे

20.—काव्यमीमांसा.

Beg:—अथातः काव्यं मीमांसिष्यामहे यथोपदिदेश श्रीकंठः (ठ !) परमेष्ठिवैकुंठादिभ्यश्चतुःषष्टये शिष्ये [भ्यः] भगवान् स्वयंभूरिच्छाजन्मभ्यः स्वांतेवासिभ्यः । तेषु सारस्वतेयो वृंदीयसामपि वंद्यः काव्यपुरुष आसीत् तं च सर्वसमयविदं दिव्येन चक्षुषा [portion containing a letter broken off] दितिनं भूर्भुवःस्वः तृतयवर्तिनीषु प्रजासु हितकाम्यया प्रजापतिः काव्यविद्याप्रवर्तनायै प्रायुंक्त । सोष्टादशाधिकरणीं दिव्येभ्यः काव्यविद्यां [portion broken off] सप्रपंचां प्रोवाच ॥ तत्र कविरहस्यं सहस्राक्षः समाम्नासीत् । उ – कमुक्तिगर्हः रीतिनिर्णयं सुवर्णनाभः अनुप्रासिकं प्रचेता यमो यमवद्यानि...दः । शब्दश्लेषं शेषः वास्तवं पुलस्त्यः औपम्यमौपकायनः अतिशयं पाराशरः अर्थश्लेषमुतथ्यः उभयालंकारिकं .....कनिरूपणीयं हरतः । रसाधिकारिकं नंदिकेश्वरः । देवाधिकरणं विषणः गुणोपादानिकमुपमन्युः .....क् पृथक् स्वशास्त्राणि विरचयांचक्रुः । इत्थंकारं च प्रकीर्णत्वात् सा किंचिदुच्चिच्छिदे । इतीयं प्रयोजकौगवती संक्षिप्य सर्वमर्थमल्पग्रंथेन अष्टाद...(शाधिक !)रणी प्रणीता । तस्या अयं प्रकरणाधिकरणसमुद्देशः । शास्त्रसंग्रहः ॥ शास्त्रनिर्देशः ॥ काव्यपुरुषोत्पत्तिः पदवाक्यविवेकः । पाठप्रतिष्ठा । अ.....वाक्यविधयः । कविविशेषः कविचर्या राजचर्या । काकुप्रकाराः शब्दार्थहरणोपायाः । कविसमयः । देशकालविभागः भुवनकोश इ.....(ति कविरह !)स्यं प्रथममधिकरणमित्यादि ।

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इति सूत्राण्यर्थतेषां व्याख्या भाष्यं भविष्यति ॥
समासव्यासविन्यासः सैष शिष्यहिताय नः
विशे.... र्गुर्वीं ग्रंथेन तु लघीयसी ॥
इयं नः काव्यमीमांसा काव्यव्युत्पत्तिकारणं ॥
इयं सा काव्यमीमांसा मीमांसा यत्र वाग्भवः ।
वाग्भवं न स जानाति.....यस्त्विमां ॥
*यायावरीयः संक्षिप्य मुनीनां मतविस्तरं
व्याकरोत्काव्यमीमांसां कविर्यो राजशेखरः ॥

काव्यमीमांसायां कविरहस्ये प्रथमेधिकरणे प्रथमोध्यायः शास्त्रसंग्रहः ।

End: इति राजशेखरकृतौ काव्यमीमांसायां कविरहस्ये प्रथमेधिकरणे कालविभागो नाम समीक्षा अष्टादशोध्यायः ॥ ॥ समाप्तं चेदं कविरहस्यं प्रथममधिकरणमष्टादशोध्यायः ॥

* Explained at top as यायावरकुलोत्पन्नः

21.—काव्यप्रकाश.

कृती राजानकमम्मटालकयोः सं०१२१९ अश्विन शुदि १४ बुधे अद्येह श्री मदनहिलपाटके समस्तराजावलीविराजितमहाराजाधिराजपरमेश्वरपरमभट्टारक-उमापतिवरलब्धप्रसादप्रौढप्रतापनिजभुजविक्रमरणांगणविनिर्जितशाकंभरीभूपाल-श्रीकुमारपालदेवकल्याणविजयराज्ये.....लिखापितं

22.—कर्मविपाक.

संवत् १२९९ वर्षे अद्येह श्रीमन्नलके समस्तराजावलीविराजितमहाराजाधिराजश्रीमज्जयतुंगिदेवकल्याणविजयराज्ये महाप्रधानपंच०श्रीधर्मदेवे सर्वमुद्राव्यापारानपरिपंथयतीत्येवं काले प्रवर्तमाने श्रीउपकेशवंशीयसा०आसापुत्रेण श्रीचित्रकूटवास्तव्येन चारित्रचूडामणिश्रीजिनवल्लभसूरिसंतानीयश्रीजिनेश्वरसूरिपदपंकजे मधुकरेण श्रीशत्रुंजयोज्जयंतादिमहातीर्थसर्वयात्राकरणसफलीकृतसंघमनोरथेन ...कर्मस्तवकर्मविपाक लेखिता

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23.—लघुक्षेत्रसमासवृत्ति.

लघुक्षेत्रसमासस्य वृत्तिरेषा समासतः।
रचिता बुधबोधार्थं श्रीहरिभद्रसूरिभिः ॥
पंचाशीतिकवर्षे विक्रमतो व्रजति शुक्लपंचम्यां ।
शुक्रस्य शुक्रचारे पुष्ये शस्ये च नक्षत्रे ॥...

No. 397 of the D. C. Collection of 1880–1 reads पंचाशीते for पंचाशीतिक and शुक्रे वारे सौम्ये for शुक्रस्य-रे.

24.—खरतरपट्टावली.

तथा पुनरेकदा दिल्लीनगरे समागतस्तत्र त्वं दिल्लीपतिर्भविष्यसीति प्रागुक्त-गुरुवचनस्मरणात् संप्राप्तविवेकेन मौजदीनसुरत्राणेन प्रवेशोत्सवः कृतः स्तथा धनपालगृहे निवासः कारितस्तदानीं धनपालः श्रावको बभूव पतिसाहिना बहु महत्त्वं दत्तं ततो महतीयाण इति गोत्रस्थापना कृता तद्गोत्रीयाः श्रावका जिनं नमामि वा जिनचंद्रगुरुं नमामि नान्यमिति प्रतिज्ञावंतो बभूवुः एवंविधाः श्रीजिनचंद्रसूरयो महाप्रभावका जातास्तदैव च पद्मावत्या प्रत्यक्षीभूय प्रोक्तं चतुर्थपट्टे सातिशयं जिनचंद्रेति नाम दातव्यमिति तत एवेयं व्यवस्था जाता

25.—खरतरपट्टावली.

तथा शासनदेवतावचनात्तत एवाचार्यस्य नाम्न आदौ सप्रभावस्य जिनपदस्य स्थापना प्रवृत्ता

26.—खरतरपट्टावली.

एकदा श्रीउद्योतनसूरिः महाविद्वांसं शुद्धक्रियापात्रं विज्ञाय अरेषां त्र्यशीतिसंख्यानां ८३ स्थविराणां त्र्यशीतिशिष्याः पठनार्थं समागतास्तान् श्रीगुरुः सद्वीद्या पाठयति स्म... .अथ श्रीउद्योतनसूरिस्त्र्यशीतिशिष्यपरिवृतो मालव-कदेशात्संघेन सार्द्धं शत्रुंजये गत्वा ऋषभेश्वरमभिवंद्य पश्चाद्वलभानो रात्रौ सिद्ध-वटस्याधोभागे स्थितस्तत्र मध्यरात्रसमये आकाशे रोहिणीशकटमध्ये बृहस्पति-प्रवेशं विलोक्य एवमुक्तवान् सांप्रतमीदृशी वेला विद्यते यतो यस्य मस्तके हस्तः

क्रियते स प्रसिद्धिमान् भवतीति अथैतत् श्रुत्वा त्र्यशीत्यापि शिष्यैरुक्तं स्वामिन् वयं भवतां शिष्याः स्मो यूयमस्माकं विद्यागुरव ततोऽस्मदुपरि कृपां कृत्वा हस्तः क्रियतां ततो गुरुभिरुक्तं वासचूर्णमानीयतां तदा तैः शिष्यैः काष्ठच्छगणादिचूर्णं कृत्वा गुरुभ्य आनीय दत्तं गुरुभिरपि तच्चूर्णं मंत्रयित्वा त्र्यशीते [ः] शिष्याणां मस्तके निक्षिप्तं.....अथ ते त्र्यशीतिरपि शिष्या आचार्यपदं प्राप्य पृथक् विहारं चक्रुः अथैकः स्वशिष्यो वर्धमानसूरिः १ त्र्यशीतिश्च इमेऽन्यदीयाः शिष्याः ८३ एवं चतुरशीति ८४ गच्छाः संजाताः

27.— खरतरपट्टावली.

तथा जेसलमेरुनगरे जसधवलकारितचिंतामणिपार्श्वनाथप्रतिष्ठा कृता

28.—प्रबोधचन्द्रोदयकौमुदी.

धानकभू-

रासीद्यः क्षितिपालमौलिविलसन्मालार्चितांघ्रिद्वयः ॥ १३ ॥
पुत्रस्तस्य गदाधरोऽखिलकलाकल्पप्रवीणो मनाक्
मूर्धाणां धुरि विश्रुतो जगति यः संन्यस्य सर्वोण्यपि ।
कर्माणि स्वगुरुं प्रसाद्य विदधे लब्धा सदात्माभिधां
वृत्तं वेदशिरोविधित्सितम – द्वाक्थामृतं स्यंदिनीः ।। ४ ॥
एकाकिनाथ च कदंबकरंबकुंज-
शाकाद्यनेकतरुगूहितमूढवासो ।
वृत्तिः कृता निखिलशास्त्रनिरस्तबुद्धि-
भाजा सदात्ममुनिना सुधियः क्षमंतां ॥ ६ ॥
श्रीचिदानंदपादाब्जरजोराजितमस्तकः ।
चक्रे प्रत्यक्प्रवृत्तीनां श्रीसदात्मा मुनिर्मुदा ॥ ६ ॥
कीलिता वर्णसंख्यायाः ७७३२३ रुद्राक्षररसेंद्वब्धिभुजश्लोकैरियं कृतिः ॥

29.—सारस्वतसूत्रवृत्ति.

श्रीदत्ता*न्वयमाथुरविप्रद्वारिकतनूजेन ।
कृत्सूत्राणामर्थः प्रकाशितस्तर्कतिलकेन ॥ १ ॥

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भारतमिति मे दयितं यत्प्रथितं भारतीनाम्ना ।
सारस्वतमप्येवं यदहं तामेव देवतां जाने ॥ २ ॥
आरब्धामूदक्षपादीयसूत्रेष्वादौ वृत्तिस्तावदेकैस्तु शिष्यैः ।
विज्ञप्तिर्मय्येतदर्थं न्यधायि तुष्टयै तेषां वृत्तिरेषाभ्यधायि ॥ ३ ॥
नयनमुनिक्षितिपांके वर्षे नगरे च टोडाख्ये ।
वृत्तिरिति संसिद्धा क्षितिमवति श्रीजहांगीरे ॥ ४ ॥

इति श्रीमोहनमधुसूदनानुजतर्कतिलकभट्टाचार्यविरचिता सारस्वतसूत्रवृत्तिः ।
सं० १६९१ श्रीरिणीनगरे

*क्षा० for त्ता० in "Notices."

30.—सर्वालंकारसंग्रह.

उद्दामफलदां -- मुर्वीमुदधिमेखलां ।
भक्तिभूमिपतिः शास्ति शिवपाद्वाब्जषट्पदः ॥ ३ ॥
तस्य पुत्रस्त्यागमहा -- द्रविरुदांकितः ।
सोमसूर्यकुलोत्तंसो महितो मन्मभूपतिः ॥ ४ ॥
स कदाचित्सभामध्ये का-(व्या?)लापकथांतरे ।
अपृच्छदमृतानंदमादरेण कवीश्वरम् ॥ ५ ॥
वर्णशुद्धिं काव्यवृत्तिं रसान् भावानंनतरम् ।
नेतृभेदानलंकारान् दोषानपि च तद्गुणान् ॥ ६ ॥
नाट्यधर्मान् रूपकोपरूपका -भिदा अपि ।
चाटुप्रबंधभेदांश्च विकीर्णांस्तत्रतत्र च ॥ ७ ॥
संचित्यैकत्र कथय सौकर्याय स मामिति ।
----त्रार्थिनेत्थममृतानंदयोगिना ॥ ८ ॥
तंत्रांतरोदितानर्थान् वाक्येनैव क्वचित् --।
---क्रियते सम्यक् सर्वालंकारसंग्रहः ॥ ९ ॥

31.—रसपद्माकर.

श्रीमद्वैजलदेविदोदरभुवि श्रीवत्सराजादभू-
च्छ्रीरामाग्रजसुप्रसादवशतः संप्राप्तविद्योदयः ।

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आस्ते सद्गुणपादपंकजरजोगंगावगाहस्फुर-
च्छास्त्रार्थः करुणातरंगितदृशां रंगाय गंगाधरः । १
प्राचीनपंडितवचःप्रचुरप्रवाहानानीय तेन शनकैर्मतिकुल्यकाभिः ।
आपूरितः खलु गभीरतरो रसानां पद्माकरो रसिकहंसविलासहेतोः ॥२॥

32.—अमरभूषण.

श्रीराणोदयसिंहभूपतनये श्रीशक्तिसिंहो नृपः ।
तत्पुत्रो प्रभुभाणसिंहरभवत् क्षत्रीकुले निर्मलः ।
तत्पुत्रो महाराजपूरण इति धर्माधिको भूपति-
पुत्रस्तस्य सुरेन्द्रतुल्यशवलो दाता रवेः सुभवत् ॥ ३६ ॥
तत्पुत्रो महाराजमोहमनृपो धर्माधिको भूतले
तद्वंशे कुलदीपकः शुचिरलं देवेन्द्रतुल्यो नृपः ।
नाम्ना श्रीअमरेश इत्यभिमतो दिव्यः सदा सत्यवाक्
तद्राज्ये मथुरात्मजेन रचितं ज्योतिज्ञहर्षप्रदम् ॥ ३७ ॥
शक्तिसिंहकुले जातः प्रवरो मोहमात्मजः ।
अमरसिंहस्य तन्नाम्ना ग्रंथश्चामरभूषणम् ॥
लक्ष्मी [: !] करसरोजे च सरस्वती स्थिताननें
कीर्तिश्च कुपिता देशे गता ते भानुरात्मज ॥ ३९ ॥

इति श्रीमहाराजाधिराजगोब्राह्मणप्रतिपालकअरिमानमर्दकचतुर्दशविद्याविनोद-रसिकमहाराजाश्रीअमरसिंहजी एतन्नामानुसारेण अमरभूषणग्रन्थे साधारण-प्रकरणम् पंचदशमः ॥ मतिमहामासे कृष्णपक्षे तिथौ दु मौमवासरे लिक्षितं ज्यानी दामोदरभटजी श्रीमहाराजा संप्रीति रामजीनी पुस्तकपठनार्थम् संवत् १८९१ शाके १७५६ राज्य श्री महाराणायुवानसिंहजीकस्य

33.—प्रमाणमञ्जरी.

भुंजभोजान्वयमंडनस्य प्रवृद्धवैरिगृहषंडनस्य ।
श्रीभानुराजस्य नरेशवर्तो मल्लः सुशिल्पी प्रकटं चकार ॥
॥ इति सूत्रधारमल्लविरचिते प्रमाणमंजर्यां आयतत्वाधिकारश्चतुर्थः

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34.—नानाविधकुंडप्रकार.

सौम्येलदुर्गाधिपभानुराजः (ज ?) प्रसादपात्रं नकुलाभिधानः ।
शिल्पी सुतस्तस्य चकार शास्त्रं मल्लः सतां यः प्रणयैकपात्रं ॥
इति श्रीसूत्रधारशिल्पीनकुलात्मजमल्लेन वि°नानाविधकुंडप्रकारः समाप्तः॥

35.—विश्ववल्लभ.

Beg. :–श्रीरामचंद्रांघ्रिसरोजयुग्मं नत्वा गुरोरपि तथा कथयामि शश्वत् ।
ज्ञानं जलस्याथ तदाश्रयाणां विर्नि द्रुमाणामपि रोपणार्थं ॥ १ ॥
यद्वंशे वसुधाधिपाश्च बहवो या(जा ?)ता धरामंडले
भुक्तं यैरखिलं शकाधिपतयो बद्धाः पुनर्मोचिताः ।
श्रीमद्रावलभोजकर्णनरसीखुम्माणमुख्याः परा-
स्तेषां भूरिगुणा यशोपि विततं दिग्मंडले गीयते ॥ २ ॥
तद्वंशे विष्णुभक्तः प्रतिसुभटघटाभेदनोद्दंडचंच-
द्दोर्दंडोदंचदच्छप्रततबहुयशःपूरिताशेषविश्वः ।
सन्मानानेकदानद्विजगुणिनिकरानंदनो मेदपाटे
राणा श्रीसिंहनामा समभवदतुलो मानतुंगो नृसिंहः ॥ ३ ॥
भूपालोदयसिंहश्च यशो धवलितं जगत् ।
गायंति गुणिनः शश्वद्गुणाँल्लोकोत्तरानपि ॥ ४ ॥
यत्पादपल्लवयुगं क्षितिपालवृन्दैः कोटीरहीरकिरणावलिभासमानं ।
तस्यौरसोयं तनुजोग्रजन्मा प्रतापसिंहस्त्वतुलप्रतापः ॥
गुणैरुदारो जगतीश धुर्यो गोविंदतातद्विजभक्तिनिष्ठः ॥ ५ ॥
श्रुताश्च सद्वचोपि पुराणवाच आरामपूर्तानि भवंति पुंसां ।
निःपापकारीणि सुखप्रदानि स्वर्गादिहेतूनि यशस्कराणि ॥ २ ॥
आरामपूर्तानि च कारितानि देवालयानीति हरेः प्रसादात् ।
गुरूपदेशामलमानसेन तेन क्षितीशानतपद्युगेन ॥ ३ ॥
तत्प्रार्थितो माथा(थु ?)रविप्रवंश्यः श्रीचक्रपाणी रघुनाथभक्तः ।
ग्रंथं मनोज्ञं कुरुते तदर्थमनल्पविद्यो बुधसंमतं च ॥ ४ ॥
वराहहेमाद्रिमतं निरीक्ष्य सारस्वतं गार्ग्यमतं सवास्तु ।
श्रीरत्नकोशादिकमत्र तज्ज्ञैर्दृष्ट्वानुभूत्वा सह तद्विधिं च ॥ ५ ॥

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End:—चक्रपाणिकृतग्रंथे नाम्नास्मिन्विश्ववल्लभे ।
चित्रीकरणसंज्ञोसावुल्लासो नवमोभ्यगात् ॥ ९ ॥
इति श्रीमिश्रचक्रपाणिविरचिते विश्ववल्लभे तरुचित्रीकरणे नवम उल्लासः समाप्तः ॥ ९ ॥ सं० १६३४ वर्षे शाके १४९९ प्रवर्तमाने.

36—व्यक्तिविवेकटीका.

सरय्वबारे भूसारे यो(गो)रक्षपुरमुज्ज्वलं ।
भाति धर्म्मानुपद्घातं नारायणपुरश्रुतिम् ॥ ३ ॥
दिक्पालांशतयातिनिर्म्मलमतिर्ज्जातः कुलेहर्पते-
स्तत्रादौ जनतानुकूलघटनासंभारबद्धादरः ।
लेखाग्रस्फुटजाग्रदुज्ज्वलगुणव्याप्तप्रकर्षोदया-
द्विख्यातोमरसिंह इत्यनुभव(वे?) नामानुरूपक्रियः ॥ ४ ॥
हृदि विनेहितरामो भाति विद्याभिरामो
मदनसदृशमूर्तिर्लोकविख्यातकीर्तिः ।
समरहतविपक्षो लीलया दत्तलक्षो
वदनाजितसरोजः प्रक्रियाक्रांतभोजः ॥ ५ ॥
तस्माद्विक्रमसिंह इत्यवनिपो जातो गुणांभोनिधिः
शौर्यौदार्यमहत्त्वसत्वमहितो धर्मो वपुष्मानिव ।
शक्राद्धासनभाजि येन जनके रत्नांकनालंकृता
भूर्भुक्ता जितपूर्वरागगरिमा प्राप्तप्रभाशालिना ॥ ६ ॥
तस्यासीत्तनयो नयैकनिचयो गांभीर्यधैर्यांबुधि-
स्तेजःसिंह इति क्षितीश्वरशिरःसंघृष्टपादाम्बुजः ।
यत्तेजःशिखिनो विपक्षवनितानेत्रप्रदीप्तद्युतेः
काष्ठांताक्रमणं झटित्यनुदिनं नाभूद्विरामास्पदं ॥ ७ ॥
शक्तिसिंह इति तस्य तदंतःशक्तिसाधितसमृद्धिशोभनः ।
लीलया दध[द?]हीनविक्रमः क्ष्मामुचारिविहितोधिवासनः ॥ ८ ॥
तत्सूनुर्जयसिंहदेवनृपतिर्जातो महीवल्लभो
लीलानिर्जितवीरवंदितपदः श्रीकृष्णभक्तिप्रियः ।
तेजःस्वर्क इवामरेषु मघवेवाप्त(?)सु मन्दाकिनी-
वाहार्येषु पवित्रसानुविधयो राजस्वभूदुत्तमः ॥ ९ ॥

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विदार्य यः कुंभिविशालकुंभमग्रे सुरत्राणयुगस्य संयुगे ।
सिंहाभिधानं निकषे विशुद्धं क्रमायतं भूषयति स्म भूषितं ॥ १० ॥
पुत्रस्तस्य च रामसिंहनृपतिः संकर्षिणो वैरिणो
जातः किं बलभद्र एष किमसौ क्षत्रांतको भार्गवः ।
हेलोन्मूलितदूषणो भवति किं देवो रघुग्रामणी
रम्यं [ना?]म बभूव यस्य जगतामित्थं वितर्कास्पदम् ११
वराङ्गनारतिप्रियः प्रियंकरः कुलश्रियः ।
श्रियोपलब्धभूषणो निरस्तसर्वदूषणः १२
त्तस्तुयशोनिर्मोकमुज्वाल ॥ १२ ॥
शूरः सूनृतवागनूनविभवो वंशावतंसः सुत-
स्तस्य न्यंचितचित्रसानुगतिमांश्चामुंडसिंहो जयी ।
जागर्ति स्म ननूपजित्वरवपुर्लक्ष्मीनिवासान्वितो
वाग्देवी चतुराननाः---श्लेषोग्रङ [पो?] महान् ॥ १३ ॥
आक्रांता वृषपुंगवेन विलसद्वासा चतुर्भिः पदैः
रम्यग्वीक्षणपालिता नवनवप्रातप्रकर्षोदया ।
प्रासोष्टामरने(नै)चिकीव बहुशो रत्नान्यनर्घाणि गौः
सूते कीर्तिपयोधरा शतमखे यस्मिन् गुणैः प्रस्तुता ॥ १४ ॥
अंचीखनन्मागरमस्त्रिकल्पमारोपयच्च(?)नवनीश्वदित्ता ।
योभूदशेषर्तुषु हेमवृष्ट्या सत्यापिताकालघनोक्तियुक्तिः ॥ १५ ॥
संग्रामे दंतिदंतज्वलनकणमुचि प्रोल्लसद्वीरयोध-
स्फारोन्मुक्तांशुमाली निबिडकवलिताशेषकष्टांतरोले ।
जित्वायोध्यापुरीशं जवननरपतिं साधुवादस्य स [म्ब] कृ
स्तंभं योवा(धा?)द्धरित्र्यामरिकुलयग~श्रेणिचंडप्रदीपः ॥ १६ ॥
दाता पात्योत्तराशाप्रथितनरपतेर्लुंठिताशेषकोशो
ढिल्लीश(शात्?)कीर्तिवल्लीकुसुममुडुपतिर्योकरोत्कांतमूर्त्तिं ।
पल्लीशाक्रांतिवार्ता कलयति कलया प्रस्तुत (?) येन्यहेलो
पंचास्यस्येव हस्तिप्रखरनखरुचा कीलया रंकुभंगः ॥ १७ ॥
कुत्रकुत्रांबुधिर्न्नाभूद्यत्त्यागोज्ज्वलदंबुभिः ।
कस्यकस्य न वा वासीदंगणे कनकोच्चयः ॥ १८॥

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तेजोवाह्निस्फुलिंगैः प्रसरणपटुभिर्ज[र्ज्ञ?]रं वीत्स्ववेगाद्-
ब्रह्मांडं यस्य कीर्तिः स्थगयति सुधया लेपमुच्चैर्वहंती ।
प्रोदञ्च[त्?] पुण्यराशेः कननरिखरिणो धर्मशास्त्रा (स्त्रो?) पदेष्टा
गोरक्षो भूमिदेव(?)पुरतनुपृथिवीगोसहस्रादिदाता ॥ १९ ॥
राजानो नयशालिनोपि बहुशो भूताः सहस्रं पुरा
लीना कालवशेन सांप्रतमिदं नामापि न ज्ञायते ।
भाग्यादक्षयमक्षरा क्षयगतं येषां यशो वर्तते
[ते?]जीवन्त्या(न्त्यः)धुनापि वन्दितगुणा द्वित्रा[:] पवित्राः परम् ॥ २० ॥
इत्थं विचार्य हृदये भूमिनाथो निरैक्षत ।
ग्रंथं व्यक्तिविवेकाख्यं विदुषामुपजीवनम् ॥ २१ ॥
व्यक्तेविवेकोपूर्वोलंकारा दिशति नैपुणं कृतिनां ।
कलयति सोप्यतिशोभामक्षतसिद्धा(द्धां?) तिलकसंयुक्ता (क्तां?) ॥२२॥
वैदुष्यभाजा यत्नेनाची करत्तत्तिलकुमुत्मतिरङ्गराजाभिधानः ॥ २३ ॥
अकालघनसंज्ञकं तिलकरत्नमत्युज्ज्वलं
नरेशाबिरुदांकितं विविधशास्त्रसंदर्भितं ।
परामृशत पंडित (ताः) गुणविवेकबद्धव्रताः
यथेष्टमवबुध्य हे ध्वनिमतार्थमव्याकुलाः ॥ २४ ॥
इतो भवति नैपुण्यं(र्णं?) परकृतप्रबंधार्णवं
विजेतुमथ जायते निजमतेर्विशुद्धिः परा ।
अतो भजत भो बुधास्तिलकरत्नमत्यादरात्
अकालघनसंज्ञितं क्रमनेकवस्तुहिता ॥ २५ ॥
रामासिंहतनयेन भूभुजा रुद्रसिंहसुधियांबुधीकृतां ।
ग्रंथराजमिममाशु पश्यत व्यत्यकालघनमर्थजीवनम् ॥ २६ ॥

37—नैषधटीका.

इति ह श्रूयते वाराणस्यां गोविंदचंद्रो नाम राजा बभूव यथास्तींद्रोमघवत्यां । तस्य सभायां बहवः पंडिता बभूवुर्मंडिताः सद्गुणौघेन । तेषु च सर्वेषु श्रीहर्षः पर्षन्मंडनं यः किल कृतवान् खंडनं । स पुनः सर्वज्ञः खलु विमृश्य तारतम्यं सुच्छायसरसा (सां?) निकटवर्तिधर्मार्थकाममग्रामगामिनीं साहित्यसरणीमनादृत्य विच्छाय-

विरसे दूरतरवर्तिपरमपदगामिनि प्रमाणमार्गे लग्नः । तं च यथावसरमनुसरंतं नृपसंसदमपरे मत्सरिणः प्रथमोपगताः साहित्यरसालतरुवनंमन्याः परस्परास्यवीक्षापुरस्सरमुपहसंति स्म प्रतिवासरं संप्राप्तोयं तर्कशमीतरुपुरसंनिवेशः साक्षान्मरुरेव एष इति । एकदा तु सहसोपस्थितेन तेन ते लिंगैरूह्यिंगिताः समनुसंधाय ध्यायंतः किमपि विसदृश गूढं दृष्टश्च कुश्चन तत्समीपवर्ती स्वाप्तः किमेतेषां दुष्टानामीदृशं विचेष्टितमिति । कथितं च तेन तत्सर्वं तस्मै यथावदानुपूर्व्या अथासौ विद्वानभिमानवान् किलैतत् किमपि शृंगाररसधाम नलचरितनाम समुद्वदनाव्यं महाकाव्यं विनिर्माय न्यवेदयत्तस्मै नृपाय प्रत्यक्षदेवाय । ततश्च विद्वानेष विशेषविदुषस्तस्मात्सुप्रसन्नात्तर्केवेदिष्वेकं साहित्यवेदिष्वेकमिति सबहुमानमासनद्वयं लभते स्म । तांबूलद्वयं च कविपंडित इति च नामांतरं लेभे। प्रथमतश्चास्य कवेःकाव्यमिदं विनिर्मातुमिच्छतः कोत्र जगति तथाविधः खलु धीरललितः क्षितिपतिरभूद्यमहमिह जितसुधारसकथं कथानायकं करोमीति भूयश्चिरं चिंतयतः सम्यगुपासितस्य चिंतामणिमंत्रस्य प्रसादाद्यः किलार्थोतः प्रास्फुरत्स एव निपीयेत्यादावादिमश्लोके बहिरुपनिबद्धः। योयमेवं गुणगणालंकृतः कृतयुगे नलो नाम क्षितिपतिरासीत्तमिह कथायां नायकपदेभिषेक्ष्यामीति चात्र तात्पर्यार्थः

38—लघुभाष्य.

Beg :—...नत्वा गुरुं भट्टोजिदीक्षितं ।
वाक्तंत्रे विदधे व्याख्यां फणिभाषितमार्गगाम् ॥
End :—भट्टोजिदीक्षितात्तीर्थात्सर्वविद्याविशारदात् ।
प्राप्याहिभाषितं शास्त्रं श्रुत्वा शास्त्रांतराण्यपि ॥ १ ॥
वृद्धाख्यनगरस्थायी विनायकसुतोकरोत् ।
रघुनाथाभिधो व्याख्यां विसर्गसंधिसंगतां ॥ २ ॥
इति लघुभाष्ये पंचसंधयः संपूर्णाः ।

39—कातन्त्रविवरण.

शिष्यहितावबोधार्तिकटिप्पनकादीनि वीक्ष्य शास्त्राणि ।
किंचित्किंचिद्विषमं पदजातं दुर्गसद्वृत्तेः ॥ २ ॥

वादीन्द्रो नृपतीन्द्रवंद्यचरणो जैनेन्द्रधर्मे प्रभु-
रासीत् श्रीप्रभुधर्मसूरिसुगुरुश्चान्द्रे कुले विश्रुतः ।
तस्याभूत्प्रथमो विनेयतिलकः शश्वद्विहारोद्यतः
प्रख्यातः सुकृती गुणैकनिलयः पद्मप्रभोनामकः ॥ ३ ॥

आस्ते सूरिसमस्तमंडनमणि[:] शिष्यस्तयोर्विश्रुतः
श्रीदेवप्रभसूरिनामसुगुरुर्विद्यात्रयीनिर्म्मलः ।
तेषां शिष्यलवो नितांतजडिमा प्रद्युम्नसूरिर्मुनिः
स्पष्टां वृत्तिमयं तनोति नितरां बोधाय मुग्धांगिनां ॥ ४ ॥

40—अद्वैतसुधा.

परमहंसपरि० श्रीमदुत्तमश्लोकतीर्थमहामुनिकृपाकटाक्षैकवीक्षितब्रह्मज्ञानिवंशावतंस चन्द्रसूरिसुतलक्ष्मणपंडितविरचितायां रघुवंशापरपर्यायसारस्वतोपनिषद्व्याख्यायां अद्वैतसुधाख्यायां

41—कुलप्रदीप.

.....मृगेंद्रपरमार्थमहं व्यनक्मि ।
श्रुत्वा श्रीरामकंठाच्छिवमतकमलोन्मीलनप्रौढभास्वान्
श्रीविद्याकंठभट्टस्तदिदमुपदिशन्नादिदेशैकदा मां
स्पष्टार्थामत्र लब्धौ विरचय विवृतिं वत्स सर्वोपयोग्यां...
ब्रह्मैकतापादकहेतुयुक्तं श्रव्यं समस्तागमसारभूतं ।
कुलप्रदीपाख्यमिमं निबंधं विलोक्य कौलाः सुखिनो भवंतु ॥

42—प्रायश्चित्तप्रदीपिका.

व्याख्यातो भास्करार्येण प्रायश्चित्तप्रपाठक [:] ।
शतद्वयेन श्लोकानां धूर्तस्वाम्यनुसारतः ॥

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तान्कृत्वा मनसि श्लोकान् तदर्थमनुसंदधत् ।
करोमि सुखबोधाय प्रायश्चित्तप्रदीपिकाम् ॥

43—गोविंदमानसोल्लास.

एतस्मिन्नवनीतले नृपशिरःश्रेणीमणीमंजरी-
मंजुज्योतिरसीमरंजितपदः कर्णाटवंशांकुरः ।
जागर्ति प्रतिपक्षपक्ष्मलदृशामश्रांतसंतापदो
राजश्रीहरसिंह एव सकलक्षोणीभृतामग्रणीः ॥ १ ॥

एतन्मंत्री निखिलनृपतिश्रेणिभिर्वंदनीयो
देवादित्यः सकलमहिमस्थानमासीदसीमः ।
यस्योदंचद्विचकिलदलस्निग्धिचित्रैर्यशोभि-
र्द्वंम्मिल्लेषु त्रिदशयुवतेः कापि लक्ष्मीर्विनेने ॥ २ ॥

अस्यात्मजो जयति निर्मलकीर्तिपूरदूरप्रसारितचकोरमदप्रसादः ।
धीमान् गणेश्वर इति क्षितिपालमौलिरत्नांशुमंजरितपादसरोरुहश्रीः ॥३॥

ज्येष्ठे मंत्रिशिरोमणौ विजयिनि श्रीभाजि वीरेश्वरे
निःसीमाहितभक्तिभूषितयशोधौतात्रिलोकश्रिया ।
ब्रूमः किं रजनीचरेन्द्रहृदयाहंकारधिक्कारिणि
श्रीरामेनुजलक्ष्मणस्य चरिते लोकोत्तरं स्थापितं ॥ ४ ॥

श्रीमानेष महामहत्तक(मः)महाराजाधिराजो म (जैर्मः) हा-
सामंताधिपतिर्विकस्वरयशःपुष्पस्य जन्मद्रुमः ।
चक्रे मैथिलनाथभूमिपतिभिः सत्यांगराज्यस्थिति (तिः?)
प्रौढानेकरसं मुदैकहृदयो दोःस्तंभसंभावितः ॥ ५ ॥

तस्यात्मजेन गुणिना नयसागरेण गोविंददत्तकृतिना हरिकिंकरेण ।
येनामुना जनयता जनतानुरागं लोकत्रयं धवालितं धवलैर्यशोभिः ॥६॥

गोविंदमानसोल्लासमुल्लासितजगत्त्रयं
कुरुते मतिमानेष प्रणम्य मधुसूदनं ॥ ७ ॥

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44—सुंदरीशतक.

Beg:-...विरचयति उत्प्रेक्षावल्लभः सुकविः

End:-सकलभुवनैकनायककलाभपुरस्थे प्रसन्नकीर्त्तेः(र्तौ?)दौ ।
शासत्यकबरभूभृति महीमहीनप्रतापार्के ॥ २७ ॥
वसुवेदरसशशांके १६४८ वर्षे वैशाखशुक्लपंचम्यां ।
गोकुलभट्टविरचितं संपूर्णं सुंदरीशतकं ॥

इति श्रीगोकुलभट्टविरचित ..

45—रसरत्नप्रदीप.

यस्यावनीविमलमन्नसुवर्णपूर्णा काष्ठेति नाम नगरी यमुनातटान्ते ।
यस्या नरेन्द्रतिलको हरिचंद्रनामा टाकान्वयैककुमुदः क्षितिपो बभूव ॥ ४

यस्यात्मजः क्षितिपतिर्जगति प्रसिद्धः साधारणो रणविनिर्जितशत्रुसेनः ।
त्रिस्थानमार्गमधिगम्य जगाद्विरिंचेर्भूतं स्थितं च पुरवास्यकरोत्प्रतापात् ॥

यस्यात्मजास्त्रय इमे विदिता जयंति ज्यायाम(न)यं समिति लक्ष्मणसिंहनामा ।
शत्रून्विजित्य कृतवानृ (त्रि)पुकामिनीनां वर्षा विलोचनयुगे हृदये निदाघं ॥ ६

श्रीमान्परः सहजपाल इति क्षितीन्द्रश्चन्द्रः स्वयं सुकविलोचनकैरवाणां ।
स्त्रीणां नृणां हृदयपंकजकर्णिकायां तुल्यानुराग इव भाति गुणैः सदा यः ॥

यत्कीर्तिकांतिविमलो वचसां विलासो हारावली लुठति यस्तुतिपाठकानां ।
कंठे कवित्वधनिनां मदनो नरेन्द्रो लक्ष्मीविलासनिलयो बलिबद्धदान्यः ॥

वंशेय (थ?) विश्वविदिते नृपरत्नपालः प्रादुर्बभूव करुणावरुणालयेस्मिन् ।
यस्मादभूत्सुतनयो विनयांबुराशिः श्रीरामराज इति रम्यतया श्रिया च ॥ ८ ॥

साधारणक्षितिपतेः सुनियोगयोगात् संप्राप्य सेवकपटं खलु रामराजः ।
नानाभयांधतमसां प्रशमाय धन्यो रम्यं करोति कुतुकाद्रसरत्नदीपं ॥ ९ ॥

दृष्ट्वेमं रससागरं शिवकृतं श्रीकाकचंडेश्वरीं
तंत्रं सूतमहोदधिं जलसुधांभोधिं भवानीमतं ।
व्याडिं संसृतिसूत्रमीशहृदयं स्वच्छन्दशक्त्यागमं
श्रीदामोदरवासुदेवभगवद्गोविंदनागार्जुनात् ॥

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आदाय सारं गुरुसंप्रदायात् सत्प्रत्ययं सानुभवं सुगम्यं ।
यदुच्यते किंचिदिह प्रसिद्धं ज्ञातव्यमार्यैस्तदिदं सुखाय ॥
नयतु विलासो वचसामादिग्रंथार्थसंभवो यद्वत् ।
जलनिधिजातो मुक्ताहारः कांतागले लोलः ॥
जयेदयं संहितयाभ्यजेयान् रोगान्महापातकजान् क्षणेन ।
शुद्धस्ततः शोधनमस्य कार्यमार्यैरशुद्धो न सुखाय सूतः ॥ १३ ॥

46—रसार्णवसुधाकर.

इति श्रीमदंध्रमंडलाधीश्वरप्रतिगंडभैरवश्रीवनवीननरेंद्रनंदनभुजबलभीमश्रीशि-* गभूपालविरचिते रसार्णवसुधाकरनामनि नाट्यालंकारे रसिकोल्लासो नाम द्वितीयो विलासः ।

* सिं for शि in several places.

47—शृंगारहार.

गीतं वाद्यं नृत्यं ज्ञात्वा शास्त्राणि यैः कृतान्यार्यैः ।
तन्मतमादायैतत्क्रियते शास्त्रं प्रसन्नगंभीरं ॥ २ ॥
ब्रह्मेशगौर्यो भरतो मतंगः शार्दूलकः कश्यपनारदौ तु ।
विशाखिलो दंतिलनंदिकेशौ रंभार्जुनौ याष्टिकरावणाख्यौ ॥ ३ ॥
दुर्गाशक्तिरनिलादयस्ततः कोहलोश्वतरकंबलावपि ।
जैत्रसिंहनृपतिश्च रुद्रटो भोजविक्रमभूभुजौ तथा ॥ ४ ॥
जगदेकमहीपालः कोशिदेवोन्व (नुः) सिंहणः ।
गणपत्यवनीशश्च जर्यासंहोदया (हादयोः) नृपाः ॥ ५ ॥
अन्यो(न्येः)पि तौर्यत्रिकवेदिनो ये तैस्तैः कृतानीह सुविस्तराणि ।
शास्त्राणि रत्नाकरवद्भीराप्यम(गः)म्यपाराणि जनैरवीरैः ॥ ६ ॥
मत्वेति तेभ्यः परिगृह्य सारं सुवृत्तरत्नाढ्यमनल्पकार्यं ।
शृंगारहाराख्यमिदं सुशास्त्रं करोति हम्मीरमहीमहेन्द्रः ॥ ७ ॥

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मनोभीष्टार्थसिद्धयर्थं कृतनम्यनमस्कृतिः। प्रशस्तिमथ वक्ष्येहं प्रतिष्ठादिमहःकृतां ॥ २ उकेशवंशे विशदप्रशंसे रंकान्वये श्रेष्ठिकुल .....६ तत्र श्रीजिनोदय-सूरिप्रवरादेशसतिलेशकेशवः सं० १४२९ वर्षे श्रीदेवराजपुरकृ(स्कृ)तसविस्तरतीर्थ-यात्रोत्सव तथा संवत् १४२७ वर्षे श्रीजिनोदयसूरिसंसूचितप्रतिष्ठोत्सवांभोदोदकप-ल्लवितकमनीयकीर्तिवल्लीवलयः सं. १४३६ वर्षे श्रीजिनराजसूरिसदुपदेशमकरंदमापीय संजातसंघपतिपदवीको...आं वाकः ...यात्रां चक्रवान् ।.....अथ श्रीजेसलमेरौ श्रीलक्ष्मणराजराज्ये विजयिनि सं०१४७३ वर्षे चैत्रसुदि १९ दिने तैः श्रीजिनव-र्द्धनसूरिभिः प्रागुक्तान्वयास्ते श्रेष्ठिधना जयसिंहनरसिंहधामाः समुदायकारितप्रासा-दप्रतिष्ठया सह जिनबिंबप्रतिष्ठां कारितवंत इति ।

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समस्तिशस्तं परमर्द्धिपात्रं परं पुरं जेसलमेहनाम
यदाह सर्वस्त्वमिव क्षमायाः कुलाङ्गनाया इव सौवकान्तं ॥ ३ ॥
तत्राभूवन्नखण्डा यदुकुलकमलोल्लासमार्तण्डचंडा
दोर्दण्डाक्रान्तचण्डाहितनरपतयः पुष्कला भूमिपालाः ।
येषामद्यापि लोकैः श्रुतितातिपुटकैः पीयते श्लोकयूष-
स्तत्पूर्णं विश्वभाण्डं कुतुकमिह यतो जायते नैव रिक्तं ॥ ४ ॥
तत्र क्रमादभवदुप्रसमप्रतेजा[:]
श्रीजैत्रसिंहनरराज इति प्रतीतः ।
चिच्छेद शात्रवनृपानसिनाञ्जसा यो
वज्रेण शैलनिवहानिव वज्रपाणिः ॥ ५ ॥
तस्य प्रशस्यौ तनयावभूतां श्रीमूलदेवोथ च रत्नसिंहः ।
न्यायेन भुंक्त [:] स्म तथा भुवं यौ यथा पुरा लक्ष्मणरामदेवौ ॥ ६ ॥
श्रीरत्नसिंहस्य महीधवस्य बभूव पुत्रो घटसिंहनाम्ना ।
यः सिंहवन्मेच्छगजान्विदार्य बलादलाढ्प्रदरीमरिभ्यः ॥ ७ ॥
सुनन्दनत्वात् विबुधैर्नुतत्वात् गोरक्षणात् श्रीदसमाश्रितत्वात्
श्रीमूलराजक्षितिपालसूनुर्यथार्थनामाजनि देवराजः ॥ ८ ॥

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तदङ्गजो निर्भयचित्तवृत्तिः परैरधृष्यः प्रगुणानुवृत्तिः ।
पराक्रमक्रान्तपरद्विपेन्द्रः श्रीकेहरी केशरिणा समोभूत् ॥ ९ ॥

तस्यास्ति सूनुः स्वगुणैरनूनः श्रीलक्ष्मणाख्यः क्षितिपालमुख्यः ।
रात्रौपि यस्यातितिसारितेजाश्चित्रं न्यकार्षीद्रविबिम्बलक्ष्मीं ॥ १० ॥

शत्रुघ्नबंधुरिह सन्नपि लक्ष्मणोपि रामाभिधानजिनभक्तिपरायणोपि ।
एतत्कुतूहलमहो मनसाप्यसौ यन्नापीडयन्निविडपुण्यजनान्कदाचित् ॥११॥

तथा सुमित्रामितनन्ददायी न दीनबन्धे निरतोवतीर्णः ।
पुनः प्रजां पालयितुं किलायं श्रीलक्ष्मणो लक्ष्मणदेव एव ॥ १२ ॥

यद्गुणैर्गुम्फिता भाति नवीनेयं यशःपटी ।
व्याप्नोत्येकापि याद्विश्वं न मालिन्यं कदाप्यधात् ॥ १३ ॥

गाम्भीर्यवत्त्वात्परमोदकत्वादधार यः सागरचन्द्रलक्ष्मीं ।
युक्तं स भेजे तादिदं कृतज्ञः सूरीश्वरान्सागरचंद्रपादान् ॥ १४ ॥

प्रासाददेवालयधर्मशालामठाद्यमेवं सुकृतास्पदं तु ।
सार्द्धं कुलेनोद्धृतमार्यलोकैर्यत्रावनौ शासति भूमिपाले ॥ १५ ॥

इतश्च । चान्द्रे कुले यतीन्द्रः... ॥ १८ ॥

तस्य श्रीजिनराजसूरिसुगुरोरादेशतः सर्व्वतो
राज्ये लक्ष्मणभूपतेर्विजयिनि प्राप्तप्रतिष्ठोदये ।
अर्हद्धर्मधुरंधरः खरतरः श्रीसंघभट्टारकः
प्रासादं जिनपुंगवस्य विशदं प्रारब्धवान्श्रीपदं ॥ २० ॥

१४९८ नवेषुबाधीन्दुमितेथ वर्षे निदेशतः श्रीजिनराजसूरेः ।
अस्थापयन्गर्भगृहेत्र बिम्बं मुनीश्वराः सागरचंद्रसाराः ॥ २१ ॥

ये चक्रु... ॥ २२ ॥

तेषां श्रीजिनवर्द्धनाभिधगणाधीशां समादेशतः
श्रीसंघो गुरुभक्तियुक्तिनलिनीलीलन्मरालोपमः ।
संपूर्णीकृतवानमुं खरतरप्रासादचूडामणिं
त्रिद्वीपांबुधियामिनीपतिमिते संवत्सरे विक्रमात् ॥ २३ ॥

अंकतो वि० संवत् १४७३ । वर्ण्यं तन्नगरं... ॥ २४ ॥

श्रीलक्ष्मणविहारोयमिति ख्यातो जिनालयः ।
श्रीनंदीवर्द्धमानश्च वास्तुविद्यानुसारतः ॥ २५ ॥ ... ...

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स्वस्ति श्रीउकेश..... सं० १४९३ वर्षे फागुणवदि प्रतिपदादिने श्रीयु-
पार्श्वनाथबिंबं सुपरिमिरविधायः प्रतिष्ठितं पूजनीयार्थे श्रीसंघसहते न. राजश्रीवय-
रशंहराजो स्थापितं.....

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स्वस्ति श्रीगणेशाय नमः ॥ स्वस्ति श्रीजयोभ्युदयश्च ॥ ददातु वः ...॥ २

श्रीमज्जेसलमेरु नाम नगरं पृथ्व्याः परं मंडनं
भोग्यं यादवभूभुजामिव नवं चाहऽऽस्वभर्तुर्वयः ।
शूरैर्यादववंशजैरुपचितं स्वाकारशुद्धैर्नृपै-
र्नानावित्तवणिग्विशां विजयते ऽजेयं परैस्तच्चिरं ॥ ३ ॥
सम्राट् श्रीजैत्रसिंहो यदुकुलजलधिप्रोल्लसत्पार्वणेंदु-
स्तत्सूनुर्मूलराजो जगति सुविदितो देवराजो नृराजः ।
तद्वंशे यादवेन्द्र. समभवदसकौ केहरिस्तत्तनूजः
श्रीमद्रामाभिरामः समजनि तनयो लक्ष्मणो लक्ष्मणेशः ॥ ४ ॥
लक्ष्मणस्य तनयो विराजते वैरिसिंह इति विश्रुतः सदा ।
तेन देवभवनं प्रतिष्ठितं राज्यवृद्धा (द्धय ?) खिलपापशुद्धये ॥ ५ ॥
वेदांकाब्धीन्दुवर्षे शिशिरऋतुवरे माघशुक्ले च पक्षे
षष्ठ्यां वै शुक्रवारे स्वितिभइनउद योनि (?) इंदौ तु मेषे ।
भूपः श्रीवैरिसिंहः सं(सु?)खरभवनेकारयत्सुप्रतिष्ठा-
मृत्विग्भिर्वेदविद्भिर्नृपतिभिरनिशं वंदितांघ्रयब्जयुग्मः ॥ ६ ॥

संवत् श्रीविक्रमार्कसमयातीतसंवत् १४९४ वर्षे भाटिके संवत् ८१३ प्रवर्तमाने महामांगल्यमाघ.....चंद्रे महाराजाधिराजश्रीयादववंशीयराउलश्रीजेतसीहराउ-लश्रीमूलराजराजश्रीदेवराजराउलश्रीकेहरिराउलश्रीलक्ष्मणतत्सदपूर्वाचलप्रचंडमा-र्तंडायमानमहाराजाधिराजश्रीवैरिसिंहेन सर्वकामसमृद्धयर्थं श्रीलक्ष्मीकांतप्रीत्यर्थं पंचायतनप्रासादः प्रतिष्ठितः ॥

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.....श्रीनेमिनारायणरोहिणेया दुःखत्रयात्त्रातुमिव त्रिलोकं।
यत्रोदिताः श्रीपुरुषोत्तमास्ते स वर्णनीयो यदुराजवंशः ॥ ७ ॥

तस्मिन् श्रीयादववंशे राउलश्रीजइतसिंहमूलराजरत्नसिंहराउलश्रीदूदाराउल-श्रीघटसिंहमूलराजपुत्रदेवराजनामानो राजानोभूवन् ।

ततोभूत् केसरी राजा केसरीव पराक्रमी ।
वैरिवारणसंहारं यश्चकारासिदंष्ट्रया ॥ १ ॥
श्रीमत्केसरिराजसूनुरभवच्च श्रीलक्ष्मणो भूपति-
र्विद्विल्लक्ष्मणलक्षतोषणशरच्च श्रीलक्ष्मणस्तेजसा ।
दानाशायकरग्रहाच्च सकलं लोकं व्यधाल्लक्ष्मणं
यो बिंबं मृगलक्ष्मणोपि यशसा सौवाभिधानं व्यधात् ॥ २ ॥
तदीयसिंहासनपूर्वशैलप्राप्तोदयो यु(ध्य ?)प्रतरप्रतापः ।
श्रीवैरसिंहक्षितिपालभानुर्विभासते वैरितमो निरस्यन् ॥ ३
इतश्च । चंद्रकुले श्रीखरतर.....तत्पट्टे ॥
ये सिद्धांतविचारसारचतुरा यानाश्रयन् पंडिताः
सत्यं शीलगणेन यैरनुकृतः श्रीस्थूलभद्रो मुनिः ।
येभ्यः शं वितनोति शासनसुधी श्रीसंघदीर्तिर्यतो
येषां सार्वजनीनमास्तवचनं येष्वद्भुतं सौभगं ॥ १
श्रीउज्जयंताचलचित्रकूटमांडव्यपूर्जा [ ] रमुख्यकेषु ।
स्थानेषु येषामुपदेशवाक्यान्निर्मापिताः श्राद्धवरैर्विहाराः ॥ २
अणहिल्लपाटकपुरप्रमुखस्थानेषु यैरकार्यंत ।
श्रीज्ञानरत्नकोशा विधिपक्षश्राद्धसंघेन ॥ ३
मंडपदुर्गप्रह्लादनपुरतलपाटकादिनगरेषु ।
यैर्जिनपरबिंबानां विधिप्रतिष्ठाः क्रियंते स्म ॥ ४ ॥
यैर्निजबुद्ध्यानेकांतजयपताकादिका महाग्रंथाः ।
पाठ्यंते च विशेषावश्यकमुख्या अपि मुनीनां ॥ ५
कर्मप्रकृतिप्रमुखग्रंथार्थविचारसारकथनेन ।
परपक्षमुनीनामपि यैश्चित्तचमत्कृतिः क्रियते ॥ ६

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छत्रधरवैरिसिंहस्यंबकदासक्षितींद्रमही (?) पालैः ।
येषां चरणद्वंद्वं प्रणम्यते भक्तिपूरेण ॥ ७
शमदमसंयमनिधयः सिद्धांतसमुद्रपारदृश्वानः ।
श्रीजिनभद्रयतींद्रा विजयंते ते गणाधीशाः ॥ ८

इति श्रीगुरुवर्णनाष्टकं ॥ इतश्च । श्रीमानुकेशवंशोयं.....

इत्यादि परिवारेण संयुताः श्रावका इमे ।
कुर्वंति धर्मकार्याणि शासनोन्नतिहेतवे ॥ १ ॥
विक्रमवर्षचतुर्दशसप्ताशीतौ विनिर्ममे यात्रा ।
शत्रुंजयरैवतगिरितीर्थे संघान्वितैरोभिः ॥ २ ॥
पंचम्युद्यापनं चक्रे वत्सरे नवतौ पुनः ।
चतुर्भिर्बांधवैरेभिश्चतुर्वा धर्मकारकैः ॥ ३

अथ संवत् १४९४ वर्षे श्रीवैरिसिंहराउलराज्ये श्रीजिनभद्रसूरीणामुपदेशेन नवीनः प्रासादः कारितः । ततः संवत् १४९७ वर्षे कुंकुमपत्रिकाभिः सर्वदेशवास्तव्यपरःसहस्रश्रावकानामंत्र्य प्रतिष्ठामहोत्सवः सा० शिवाद्यैः कारितः । तत्र च महासि श्रीजिनभद्रसूरिभिः श्रीसंभवनाथप्रमुखबिंबानि ३८० प्रतिष्ठितानि प्रासादश्च ध्वजशेखरः प्रतिष्ठितः । तत्र संभवनाथो मूलनायकत्वेन स्थापितः । तत्र चावसरे सा० शिवामहिशलोलालाषणश्राद्धैः दिन ७ साधर्मिकवात्सल्यं कृतं राउलश्रीवैरसिंहेन सार्कं श्रीसंघो विविधवस्त्रैः परिधापितः । राउलश्रीवैरिसिंहेनापि चत्वारस्ते बांधवाः स्वबांधववद्वस्त्रालंकारादिदानेन सन्मानिता इति ॥ अथ जिनपतिपार्श्वे.....

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.....श्रीजिनभद्रसूरिविजयराज्ये श्रीजेसलमेरुदुर्गे श्रीचाचिगदेवे पृथिवीं शासति सति सं० १९०९ वर्षे श्रीसंखवालगोत्रे.....श्राविकया.....श्रीतपःपट्टिका कारिता

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.....॥ १ ॥ संवत् १९८३ वर्षे मागशिरे सुदि ११ दिने श्रीजेसलमेरुमहादुर्गे राउलश्रीचाचिगदेवपट्टे राउलश्रीदेवकर्णपट्टे महाराजाधिराजराउलश्रीजयतासिंह-

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विजयिराज्ये कुमारश्रीलूणकर्णयुवराज्ये श्रीउकेशवंशे.....। सं०१९३६ वर्षे फागुणसुदि ३ दिने राउलश्रीदेवकर्णराज्ये समस्तदेसना संघ मेलवी... ..। सं० १९८१ वर्षे मागसिर वदि १० रविवारे महाराजाधिराजराउलश्रीजयतासिंह तथा कुवरश्रीलूणकर्णवचनात् श्रीपार्श्वनाथ अष्टापद विचालई ।.....

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... ॥ २ ॥ स्वस्ति श्रीनृपतिविक्रमादिता समयातातः संवत् १६७३ रामाश्व-भूपती वर्षे शाके १९३८ वसुरामशरैके प्रवत्तमन भटिक ९९३ मार्गशिरा दो महामंगलकारक उत्तरायन.....अत्र दिन महाराजाधिराजमहाराउलश्रीहारिराजस्यात्मजः राउलश्रीभूपतिभीमसहस्य धमपत्नी राणी श्रीदाडिमदे [वी ?] पितुनाम्मी बाइ श्रीधूमवती शिवप्रासादं कारापित तथा सुप्रतिष्ठितं शुभं भवतु ॥

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...य आविरासीद्धोरेस्मिन् कलौ श्रीवल्लभाभिधः ।
निजदास्यं स नो देयादन्यादपि दुराश्रयात् ॥ ४ ॥

नवीनमंदिरकारिफले भगवद्वार्क्य ॥ मदर्चा संप्रतिष्ठाप्य ... ॥ २ ॥

स्वस्ति श्रीसंवत् १८९२ चैत्रादि १७१७ शककाले प्रवर्तमाने उत्तरायणगते सूर्ये.....एतस्यां वेलायां । श्रीपुरुषोत्तममंदिरं ॥ श्रीमहाराजाधिराजमहारावलश्री-मूलराजजीकैः । कारितं प्रतिष्ठापितं च ॥

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मूकं करोति...॥ ४ ॥ स्वस्ति श्रीयुधिष्ठिरस्य अजातशत्रोः सिंहासनाध्यासनात् वर्षवृंद ४८९८ गते विक्रमार्कराज्यात् संवत् १८९४ शालिवाहनशकात् शाके १७१९ उत्तरायनगते...एतस्यां वेलायां श्रीविठलनाथजी श्रीबलभद्रजी श्रीनरनारायणजी श्रीवेदव्यासजी श्रीगणेशजी श्रीसूर्यजी श्रीअश्विनीकुमारजी श्रीहनुमानजी एतत्स्वरूपषट्प्रासादेषु स्थापितं इमे ईश्वरा..... । महाराजाधिराजमहारावलश्रीमूलराजजीकैः प्रासादषट्कं कारितं प्रतिष्ठापितं च

58.—कर्पूरकुसुम.

श्रीमत्सूर्यवंशोद्भवसहिगिलकुलावतंसश्रीमत्प्रयागदासांगजश्रीप्रेमराजविरचिते कर्पूरकुसुमनाम्नि.....

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CORRECTIONS AND SUPPLEMENTARY NOTES.

P. 8, l. 12, the words "India Office" should be substituted for "Oxford."

Udayasiṃha (p. 22).

The Jâvâlipura with which this Udayasiṃha is connected has been identified with Jabalpur (Bo. Gazetteer, I. i. p. 203). But it seems to be too far from Dholka and I am inclined to identify it with Jhalor and this Udayasiṃha with the one who is connected with S'rîmâla or Bhinmal in Inscriptions VII-IX, XI and XIII, Bo. Gaz. I. i. pp. 474 ff. The references to Śrî-Jâvala and S'rî-Jâvâlipura in Nos. V and XIV in the same series would seem to favour the first identification. The name of the prince, his father's name (Samarasiṃha) the dynasty (Châhumâna in Inscrip. XIII), the date (Sam. 1262, 1274, and 1305 in the Inscriptions) and the identification of Jâvâlipura with Jhalor, if correct, would favour the second identification.

P. 39, l. 7 from bottom, the words "In the Sarayvavâra country" should be substituted for "On this side of the Sarayû"; and the following words should be added at the end of the para. on p. 40:—"Udayasiṃha, the author of the Rûpanârâyaṇîya (p. 8), and the author of the Jayamâdhavamânasollâsa would seem to belong to the same dynasty as is mentioned in this work (I. O. Cat. pp. 550-1 and Dr. Bhandarkar's Report for 1881-2, p. 2, para. 5).".

Govinda-Mânasollâsa (p. 50).

The (Smṛiti-) Ratnâkara by Harasiṃha's minister, Chaṇḍes'vara, is divided into seven parts. In these and in Kṛitya-chintâmaṇi by the same author there are mentioned several particulars about Harasiṃha and Chaṇḍes'vara (I. O. Cat. pp. 410-4 and 511-2 and Râj. Nos. 1842, 1921, 2036, 2069, 2384 and 2398). Harasiṃha is spoken of as Mithilâdhipa, Kârṇâṭavams'odbhava, Kârṇâṭabhûmipati and Karṇâṭâdhipa. Devâditya had been his minister and is referred to as having lived in Tîrabhuktivishaya (Tirhut). Devâditya's son was Mahâsâmdhivigrahika Ṭhakkura Vîres'vara and Vîreśvara's son was Mahâsâmdhivigrahika Ṭhakkura Chaṇḍes'vara. Chaṇḍes'vara is called Mithilâdhipamantrîndra, Nepâlâkhilabhûmipâlajayin and Nepâlâkhilabhûmipâlaparikhâ. The date S'aka 1236 (A.D. 1314) which occurs is not given by the author at any rate as the date of composition of the Ratnâkara or any part thereof, but as that of Chaṇḍeśvara's performing tulâdâna (weighing himself against gold and distributing that gold). From this account it will be seen that the author of Govindamânasollâsa was a cousin of Chaṇḍeśvara, being a son of Vîreśvara's younger brother Gaṇeśvara.

There is no agreement amongst chroniclers as regards the name of Harasiṃha's father. It is variously given by different authorities as S'akrasiṃha, Karmasiṃha, Bhûpâlasiṃha. Hall gives it from the

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Ratnâkara as Bhaveśa. But it does not occur in the extracts that I have seen published from MSS. of the different parts of the work. Should the Harasiṃha mentioned by Sanmiśra Miśarû be the same as this Harasiṃha, the father's name given by him also is Bhaveśa. But the names he gives of Harasiṃha's successors do not agree with those given by Sylvain Lévi (Le Népal, II. p. 226). His Harasiṃha seems, however, to be identical with, at any rate, the Harisiṃha, son of Bhavasiṃha or Bhaveśvara occurring in the Genealogical Table of the Ṭhâkur Dynasty, compiled from the Pâñjas of Mithilâ, at p. 196, Ind. Ant. XIV. According to that table one of his sons was Narasiṃha or Darpanârâyaṇa and one of the latter's sons by his second wife was Chandrasiṃha. This Chandrasiṃha is also mentioned by Vidyâpati in his Durgâbhaktitaraṇgiṇi. The Narasiṃha, at the requisition of whose queen, Dhîramati (or, according to the Vivâdachandra, Dhîrâ), Vidyâpati wrote his Dânavâkyâvali must be this Chandrasiṃha's father. (See I. O. Cat. pp. 874-6 and Râj. No. 1830.)

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